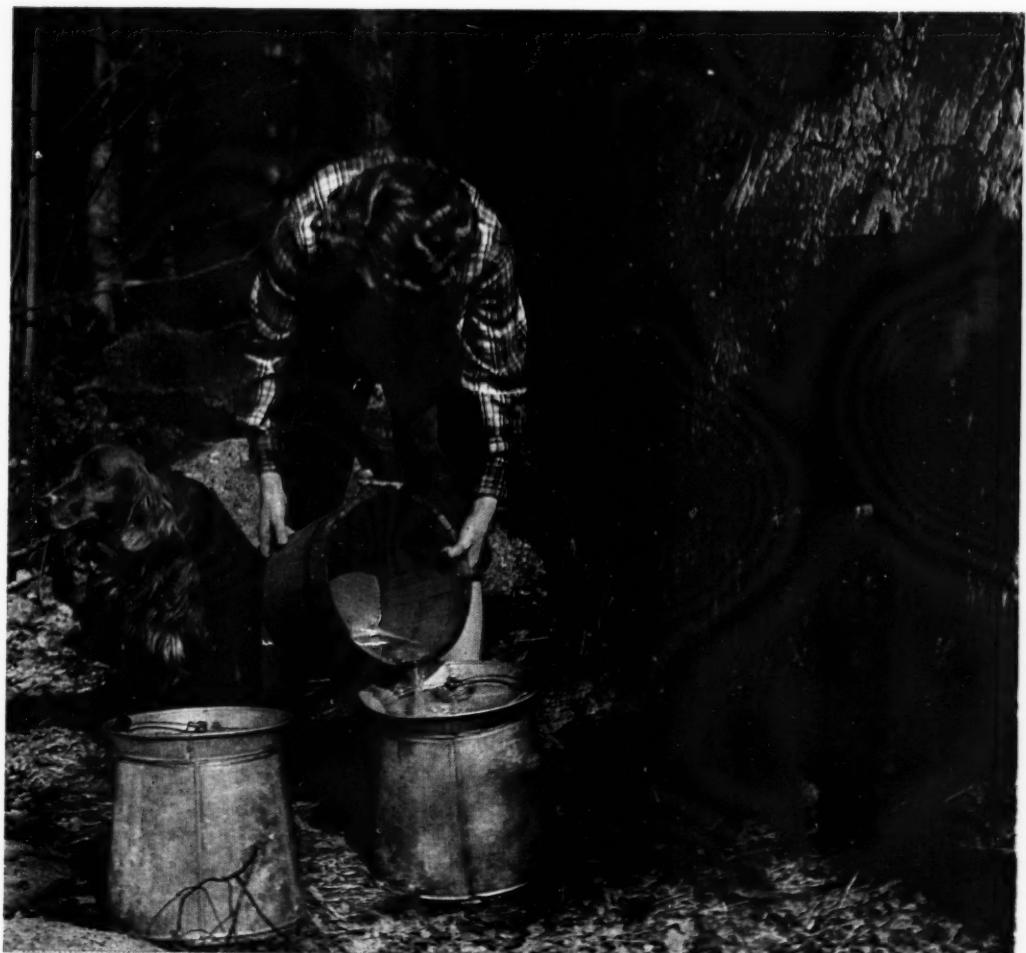


DESTINY

The Magazine of National Life



LIFE-SUSTAINING TREES

"The Trees Of The Lord Are Full Of Sap"

©{ PAGE 75 }○

MAY 1995

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Ewing Galloway

"He Spread a Cloud for a Covering"

{Psalm 105: 39}

"It was out there somewhere from an island named Guam that one of our then mightiest bombers took off—a B-29. Another swift, deadly arrow of destruction was on its way—the target Japan. The sleek bomber turned in a lazy arc above the cloud that shrouded the target for half an hour—three quarters of an hour—fifty-five minutes—until the gas supply would not stand for more of this. It seemed a shame to be right over the primary target of Kokura and then pass it up, but there was no choice. That strange cloud, almost like an omen, which said, 'This city must be spared.' With one more puzzled look back, the crew headed for the secondary target. The sky was clear—'bombs away!'—and the B-29 hightailed it for home.

"Weeks later Major Sweeney received information

from military intelligence which made his blood run cold. Those allied prisoners of war, thousands of them, the biggest concentration of imprisoned Americans in enemy hands, had been moved on August 1 to a town named Kokura. 'Thank God,' breathed the skipper, 'thank God for that cloud.'

"Yes, the city which was hidden from our bomber that August 8 was a prison camp and thousands of Americans are now alive who would have died but for that unexplained cloud which rolled in from a sunlit sea. You see the secondary target that day was Nagasaki and the missile intended for Kokura was the world's second atomic bomb."

(Excerpts from a radio broadcast by Paul Harvey, Sunday evening, December 13, 1953)



Life-Sustaining TREES

NOT MUCH THOUGHT is given to the value of a tree by the average individual, who scarcely considers the fact that one tree cut down destroys in a few hours the maturing growth which was the work of nature for many years. Yet, were it not for the trees of the forests and the orchards, bearing all manner of fruit, the earth would indeed be a barren place in which to live. All this brings to mind the pronouncement of God after He had planted the trees in the Garden of Eden: "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food" (Gen. 2: 9).

In the spring season of the year we are reminded of the value of the trees when men gather the flowing sap from the maple orchards. This is boiled down to make the delicious syrup and maple sugar that is obtained from no other source. The vitality of a tree is in its sap, for it is the tree's life-blood. At no other time are the Psalmist's words, "The trees of God are full of sap," better illustrated than when men tap this life stream of the maple trees, drawing upon the vitality of this species in God's forest for food sweet to the taste.

According to the Bible it was the fruit of a tree that brought the fall of the human race and it will be the fruit of a tree that will give man unending life. Not only did God plant trees in the Garden of Eden which were pleasant to the sight and good for food, but also in the midst of the Garden were the *tree of life* and the *tree of the knowledge of good and evil*. Man was forbidden to eat of the *tree of the knowledge of good and evil* lest, in the day he ate of it, he would die.

There was no prohibitory injunction given concerning the *tree of life*. However, following the partaking of the fruit of the *tree of the knowledge of good and evil*, the man and woman were driven from the Garden lest they also partake of the fruit of the *tree of life* and live forever in a state of suffering and sorrow.

Thus, there is presented to us four types of trees, growing in the earth and planted in the Garden of Eden: trees "pleasant to the sight"; trees "good for food"; the *tree of the knowledge of good and evil*; the

tree of life. Being trees, they secured their life from sap that had its source of nourishment deep within the earth. Upon what minerals or substances in the earth did the *tree of the knowledge of good and evil* and the *tree of life* feed that gave to their fruit its special qualities? If it were possible to answer this question, particularly regarding the *tree of life*, we might be able to discover the true elixir of life the hope of the discovery of which has sent men wandering over the earth in search of the fountain of youth.

Following the expulsion of the man and woman from the Garden of Eden, God "placed at the east of the Garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the *tree of life*" (Gen. 3: 24). Nevertheless, the fruit of this *tree of life* is to be presented as a gift from Jesus Christ to all those who become overcomers: "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the *tree of life*, which is in the midst of the Paradise of God" (Rev. 2: 7).

Combining the attributes, "pleasant to look upon," "good for food," its fruit giving life, not death, and in whose leaves there is healing for the nations, the *tree of life* is unique among all the trees in the Garden of the Lord. John declares: "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the *tree of life*, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the *tree* were for the healing of the nations" (Rev. 22: 1-2).

Because Adam and Eve partook of the fruit of the *tree of the knowledge of good and evil*, the entire human race has been subject to the cycle of death. Therefore, death has reigned from the time of Adam. But in Jesus Christ there is life and through Him, for those who have strived to become overcomers, the *flaming, whirling sword* will lift so that they may pass and, coming to the *tree of life*, partake of its fruit — the true elixir of life which is to be found only in the midst of the Paradise of God.



FOR·E·W·O·R·D

AS YOU READ DESTINY it will be helpful to bear in mind as a fundamental tenet that it identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel in the world today. The key to understanding the national aspect of the Bible lies in the acceptance of this basic truth. That the ten-tribed Kingdom, or House, of Israel is distinct and separate from Jewry is a recognized fact. The *Jewish Chronicle* for May 2, 1879 stated, "The Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim. The problem, then, is reduced to its simplest form. The ten tribes are certainly in existence. All that has to be done is to discover which people represent them."

The information published in DESTINY provides the evidence showing that Israel left Palestine while the Jews remained. The movements of the Israel clans are traced out of the East, across Europe to their new settlement in the Isles of Britain, and then on to America. The prophets foretold Israel's westward trek and the monuments and traditions record the divinely-guided wanderings of this people who left "waymarks" behind them as they journeyed toward their ultimate destination. Today the Anglo-Saxon-Celtic peoples alone bear all the marks by which the House of Israel was to be known in the latter days and they have unconsciously fulfilled in their history, and do fulfill in their present-day activities, what the Word of God declares would be accomplished by them in these latter times.

It is natural that, in the presentation of facts at first thought so startling, the immediate effect of proclaiming these new (yet not new) truths will bring opposition from some quarters where past beliefs are upset. But the evidence of racial movements throughout history, and the marks set forth by which the Israel of God was to be known in modern days, are so unmistakably clear that failure to seriously consider the evidence will jeopardize the future welfare of the Anglo-Saxon race. For if this people are the lineal descendants of the northern ten-tribed Kingdom of Israel — and they are — there has been placed upon them today a responsibility they cannot escape. The failure to awaken to the knowledge of their identity and assume their responsibility as the people with whom God made His unalterable covenant, and upon whom He laid His law, will bring upon them inevitable national suffering and trouble.

Were the opponents of the identity right, then there would, of course, be no such responsibility; but here again it is essential that the facts be made known. This DESTINY is doing. The people themselves constitute the court of

appeal and must render a decision as to whether the facts presented are correct or the objections raised are valid. It is also important to carefully consider that God Himself will pass final judgment in accordance with the verdict rendered by the people, bringing weal or woe upon the nations of Israel in days to come as the inevitable consequence of the course chosen and pursued.

Let those who are opposed to proclaiming the identity ponder well the fact that they too have a tremendous personal responsibility. When it is universally recognized that the Anglo-Saxon-Celtic peoples are modern Israel, opponents of this truth who have succeeded in leading many astray, and hindered to that extent the national awakening and return to God in whole-hearted acknowledgment of His sovereignty and obedience to His laws, will discover that He will not hold them guiltless.

God is not a man that He should lie and He gave His promise that Israel (He did not say Judah) would never cease to be a nation before Him. He gave the continuity of the heavenly signs as a guarantee of this fact (Jer. 31:35-36). The *Jewish Chronicle* says, "Find this people" and DESTINY points to the Anglo-Saxon-Celtic peoples in whose history the proph-

ecies of the Scriptures pertaining to the House of Israel are all being fulfilled today.

DESTINY is a magazine published by plain Americans who have seriously studied God's Word and have seen His hand in American and world history. We are not introducing a new religion; we are not a sect; rather, we are Christians who stand for the whole truth as taught by the Scriptures and for the application of that truth to the spiritual, cultural, economic and political life of man.

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This Month's Cover
POURING SAP IN NEW HAMPSHIRE

DESTINY

REGISTERED U. S. PATENT OFFICE

HOWARD B. RAND, *Editor*

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DESTINY

The Magazine of National Life

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MARCH 1954



The MARCH of HISTORY

A Seething Cauldron

RED CHINA is profiting from her experience in Korea and is using the truce period to build up a mighty military machine. Coupled with this, as pointed out by one writer on Far Eastern affairs:

"The build-up is accompanied by an incredible campaign against the United States."

A wise European military attaché, who has been a student of Oriental affairs for the past twenty years, has made this observation:

"If there is another war, I'm positive we'll see Chinese troops in the Middle East and Europe. Remember some of the best Russian infantry in World War II were Mongols from the USSR's Oriental republic."

In "Final Theater of War," DESTINY for September 1944,* it was stated that troops from the Far East would be involved in the conflict in the Middle East at the time of the Battle of That Great Day of God Almighty. It was shown in that article that not only would Soviet Russia move south from her place in the north, but that there would be a southern army moving from the east to join with Soviet forces in the Middle East. This latter army is depicted as passing through Transjordan and coming into Palestine south of the Dead Sea. Then the statement is made, "This southern army will very likely be composed of Asiatic hordes." Two other equally pertinent factors were commented upon in that article:

"Contributing to the seriousness of the situation for the Anglo-Saxon peoples will be the internal disruption and disunity in all Anglo-Saxon countries through the activities of the Communists in their program of confusion and sabotage. Asia will also have become confederated with Russia in the world-wide move to destroy the prestige and power of the Anglo-Saxon world."

Mark well what has taken place throughout the world since this was written ten years ago. Disruptive forces have gained the ascendancy in all Anglo-Saxon countries as the result of Communist infiltration in high places. When these observations were made World War II was still to continue

* Reprinted in DESTINY for December 1947 with map.

another year and our nation was at the time collaborating with Soviet Russia and allied with China under Chiang Kai-shek. With the ending of World War II rapid changes began to take place and Soviet Russia almost immediately became openly antagonistic to our nation. The communization of China was quickly accomplished by the Soviets, setting the stage for the irruption of the heathen in that area of the world.

Like the mounting pressures of a smouldering volcano, the fury of hot war will soon breath forth, leaving no doubt in the minds of anyone as to the reality of World War III. All nations, including the heathen, will take up their march toward the appointed place for the final decision — the land of Palestine. Here, in the center of the Middle East, God has declared through His prophets that all nations are to gather for final judgment.

There is a Plan. WORLD CONDITIONS may appear chaotic at times, yet back of the confusion and frustration there is an over-all plan. Unknown to most men who deal with national and international affairs, the human race is keeping its rendezvous with destiny. This is nowhere more accurately indicated than by the chain of events which follow a chronological pattern of timing in so remarkable a manner that, humanly speaking, it would be fantastic but for the facts which defy refutation. It is impossible for one who has followed the timing of events and carefully taken note of their chronological relationship one to another, and to former times of crisis, to do other than marvel at the precision with which the pace of the history of human activities keeps in step with the Divine plan and purposes.

A recent letter from Mr. J. Bernard Nicklin made reference to information Mr. E. C. Brayne of Kenya called to his attention illustrating the precision timing between crisis periods. Mr. Brayne had pointed out that December 4-11, 1953 would fall 12×1290 days after the Morocco Crisis of July 18-25, 1911.

Now the Morocco Crisis was due to a threat of armed force on the part of Germany, with the result that Great Britain took a firm stand to curb such aggression. Four days after the beginning of that crisis, or July 21, 1911,

Lloyd George, in a notable speech, warned Germany of the consequences if trouble arose. Mr. Nicklin comments as follows:

"Is it not remarkable that the Bermuda Conference should have opened exactly 12×1290 days [1290 applies to the 'Abomination of Desolation' and 12 is the number of completion] from the start of the Morocco Crisis and that on the fourth day President Eisenhower should have flown to New York to deliver a notable speech, containing a veiled warning to Russia, the power whose aggressive intentions are feared today in the employment of the atom bomb?"

Similar instances in which the time factor between crises are multiples of Biblical numbers could be multiplied indefinitely. Such a pattern of precision in the timing of events does not just happen. It is all part of the warp and woof of the Divine plan which, if it were possible for men to fully comprehend in all of its significance, would reveal in advance every detail of future developments. Enlarging upon the above incident, Mr. Nicklin comments:

"The Morocco Crisis, of course, was an important starting-point for events in World War I. For example, 7 years and 2 months (twice 43 calendar months or 2×1290 days solar) ended September 18-25, 1918, the week of Allenby's lightning stroke which completely liberated the Holy Land."

Mr. Nicklin then asks the question, "Does this suggest a further fulfillment of 12 times the period on the solar scale?" The solar terminal of 12×1290 from the Morocco Crisis will be July 18-25, 1954.

Reaching the Hedges TWO RECENT motion-picture films illustrate the tremendous effect the movie industry can exert to perpetuate either error or truth. They were the pictures portraying the life of Martin Luther and "The Robe," the film version of the novel by Lloyd Douglas depicting events surrounding the crucifixion of Jesus Christ. Both pictures have been well patronized by the public.

"Martin Luther" was a documentary film that presented, as nearly as it was possible to do so in an hour and a half showing, scenes portraying the life and activities of this great reformer. No one at all acquainted with the history of his life and work could raise any serious objections to the manner in which these facts were displayed upon the screen.

When the picture titled "The Robe" is analyzed, however, a different conclusion must be reached. A great many of the situations in the story were admittedly fictitious, for this is the recognized prerogative of writers of novels, even while they draw upon accurate historical background for their story. The unfortunate aspect of this is that, since the theme is a religious one, those unfamiliar with Bible facts are apt to accept the movie portrayal as authentic in detail, whereas it is not.

The impression upon many will be that Jesus Christ wore a robe, but actually the only time He wore such a garment was when Herod commanded that He be arrayed in a "gorgeous robe" at the time the soldiers mocked Him (Luke 23: 11). It is pointed out in *Study in Daniel*:

"Our Lord wore no robe, the vestment of royalty and authority; rather, as the Grand Master of the Order of Master Shepherds, He wore the clothing which designated His office. These

facts are made clear from a study of the four Gospels." (*Study in Daniel*,* pp. 346-347.)

Jesus wore a cloak consisting of a rectangular, seamless piece of coarse woolen material so folded and fastened together that the front was left open on either side and large openings provided for the free movement of the arms. This was the seamless cloak for which the soldiers cast lots. A robe was a much more dressy garment and was worn by those in authority and by royalty.

The arrest and crucifixion is made to appear in the movie as though it were entirely the Romans who were guilty, which is completely contrary to the record as given to us in the Scriptures. It was the Chief Priests and elders of the Jews who sent their armed forces into the garden to arrest Jesus — not Rome (Matt. 26: 47).

Peter is shown as having spent a great deal of time in Rome, whereas the Scriptures declare he went to Babylon (I Peter 5: 13) where in his day many Jews were dwelling. There is every reason to believe he suffered martyrdom there. Paul went to Rome and, if Peter had been there, Paul would certainly not have failed to include him in his greetings to the friends there. Paul's very silence in this respect clearly indicates that Peter was where he declared that he was in his Epistle; that is, at Babylon.

In these respects the motion picture may be likened to a musical instrument not quite in tune, whose inharmonious notes are discords to the ears of a musician. Nevertheless, there is a favorable factor which need not be overlooked.

Even though the portrayal is not wholly in accord with the record, the name of Jesus Christ has been presented to audiences of people many of whom never go to church. Both pictures, "Martin Luther" and "The Robe," bear testimony to the necessity to accept Jesus Christ as Saviour, confirming the fact that He is the Son of God. They both give vivid emphasis to the Christian's duty to stand fast in faithfulness to Him even unto death.

God moves in mysterious ways to reach those in the highways and hedges with the knowledge of the truth that His Son Jesus Christ is all that the Scriptures claim for Him. The modern church has not proclaimed that message in its entirety. Who can deny that today, through these two films, God is using the theater to proclaim what so many in the churches are now failing to preach!

Pooling Atomic Resources Is President Eisenhower's proposal to pool atomic energy resources, placing them in the hands of the United Nations, to the best interests of the United States and the Anglo-Saxon nations? Or will it be a move that will lead to disastrous results for the United States? The chronological pattern timing the proposal would indicate that the move will be dangerous to our national security. That timing is pointed out by Mr. William O. Lay Jr., in his article (this issue) in which he says:

"Time measures signifying tribulation and judgment mark this proposal for handing control of atomic energy to the godless UN. It came precisely 1260 days after the United States entered the Korean War on June 27, 1950."

(Continued on page 106)

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D E S T I N Y

"FLYING

SAUCERS"

A PHRASE SPONTANEOUSLY coined to designate unknown objects which have been sighted in growing numbers in the heavens in recent years is "Flying Saucers." While this name describes the saucer-like shape of some of the objects, it is by no means descriptive of all such sightings. The more official designation, employed by investigative agencies, is "Unidentified Flying Objects" or UFO.

In an article of this kind space does not permit citing the dozens of reports in newspapers, magazines and by radio and television, relating the accounts of the actions of flying saucers with greatly varying details. We must assume, therefore, that those reading this article have been interested enough to follow the published reports and will be familiar with the details of the eyewitness accounts which this article takes into consideration.

Many conjectures have been made as to the meaning of these mysterious sightings. They have been attributed to experiments by other governments or by our own government; to stray weather balloons, shooting stars or mere atmospheric illusions; they have been described as visitors from other planets; and some have contended that they are Divine visitations of one kind or another. We are not concerned here with the sightings which actually originate from a source the information concerning which has not as yet been generally released. Our research of many months has been confined to the eyewitness reports and descriptions of those "flying saucers" whose behaviour has amply demonstrated that they do not conform with the known laws of physics, and for which there has been no explanation.

From a study of all the evidence we have been able to gather from the testimony of observers and from written statements concerning the shape and size of the objects, their color, characteristics, movements and speed, we have arrived at some startling but disquieting conclusions. In the first place there is no reliable evidence that they are visitors from another planet, although the known facts do bear out the deduction that they are not of human origin. The idea that they are Divine visitations must be rejected, however, for the evidence proves their source to be otherwise. Furthermore, the conclusions which are finally drawn must be supported by the Bible, for, through the Scriptures, God has revealed the past, the present and the future course of human history and the Bible does not fail to deal with every force at work

affecting mankind. If, then, these "flying saucers" do not have a human, interplanetary or Divine origin, from whence do they come?

There is a possible explanation with which all the known facts about the extraordinary movements of these flying objects will not do violence. While the conclusions presented here will be considered highly speculative at the present time, they do, nevertheless, have a Scriptural foundation and also the added element of cogency that they do account for what up to the present has defied explanation. Again—and this is important—all the puzzling factors concerning the fantastic antics of these "flying saucers" can be made to fit perfectly into place, coming together like the pieces of a jigsaw puzzle, if the explanation advanced in this article is accepted as to their place of origin.

What the Prophets Saw

It is important to remember that the prophets of the Lord were given actual previews in visions of the events which would transpire on this earth as the age drew to its close. In these previews they were eyewitnesses of scenes which were to take place in the distant future and, as they watched those far-off events, they described them in the language at their command. Because they could not express themselves in modern terminology, many today fail to comprehend the full significance of the pictorial descriptions of the things and events they beheld.

A few illustrations will demonstrate this. For instance, Joel gives us a spectacular account of a bombing raid as he witnessed it in his vision of the future. Unable to designate what he was seeing in today's terminology, he used the vernacular of his time to describe airplanes as he saw them in the distance, coming over the tops of the mountains. He called them "chariots," but he declared they were "leaping from the mountain tops." After they had passed, he referred to the terrible noise that accompanied the explosion of bombs and of the devastation left in their wake. He speaks of the effect upon the people as one of great fear (Joel 2: 6).

Nahum presents us with the picture of an interesting scene on a modern highway at night, declaring what he saw would be the conditions extant in the day of the Lord's preparation. He beheld automobiles with their blazing headlights rushing along the highways and witnessed the accidents as some collided. He expressed what

he saw in terms of rushing "chariots" moving with the speed of lightning, having "flaming torches" and "justling one against another in the broad ways" (Nahum 2: 4).

On the Isle of Patmos John was given a revelation of the events of the entire Christian Dispensation. As he witnessed scenes still in the far future, and watched the activities of men and women not yet born, he exclaimed about what he saw and heard. God gave to John the most remarkable preview of all of things to come.

There is not one thing of major importance to God's people and the world at large, contributing to bringing the age to its close, that was not revealed to God's servants the prophets. And what Amos declared to be so is still true where those who serve the Lord in modern days are concerned:

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3: 7.)

Even the explosion of an atomic or hydrogen bomb was witnessed by Esdras nearly 3,000 years before it occurred in history. The particular explosion that he beheld has not yet taken place, but is due to occur during World War III. After speaking of the resulting flame, sparks of fire and great tempest accompanying the blast, Esdras describes the effect of it upon the multitude of a great army prepared to fight, stating that it fell with violence upon that host:

"And burned them up every one, so that upon a sudden of an innumerable multitude nothing was to be perceived, but only dust and smell of smoke: when I saw this I was afraid." (II Esdras 13: 11.)

None of the prophets have indicated in any manner that the human race would be visited by beings from another planet in this day of trouble. Biblical descriptions of Divine visitations are in terms which completely discredit the idea of any connection between them and the objects now sighted in the heavens. The prophets provide enough detail about such visitations to substantiate this assertion. If, as some have tried to suggest, interplanetary visits are now taking place, the prophets would also have become aware of this and some hint of such interplanetary activities would be found in their utterances. There is none.

We have examined many of the supposedly authentic accounts of such visits and have found that no evidence whatever to sustain them has been forthcoming. In every instance the actual evidence that would have lent authenticity to the account is conveniently lost and photographs purported to have been taken are always spoiled. The one completely tell-tale sign of fakery, moreover, is the fact that, in the supposed exchange of ideas with these visitors from outer space, information is imparted which we know from our understanding of the Bible to be absolutely false. This in itself is enough to brand these reports of so-called interplanetary activity as a gigantic hoax.

Principalities and Powers

However, that there are powerful forces in the earth which are not human, whose origin and existence are clearly set forth in the Scriptures, is well known to those who have studied this aspect of Scriptural revelation. That these forces are to play an important part in the events bringing the present age to its end is also made

quite clear. The Bible does indicate the actuality of demonic visitants from the realm of the supernatural into the human order. It is also prophetically recorded that a day will come when there will be a visitation of evil in the extreme. When that occurs God will move in judgment to destroy these forces of the nether world in the final conflict of the ages.

But what are these evil forces and from whence do they come? Will we find in the answers to these questions the real source of the "flying saucers" which are known to be intelligently directed and which obey, in their movements, laws not now known to man?

A study of the Bible reveals three sources of power affecting all life upon the earth. Whatever the activities and experiences of men have been throughout the ages, they have stemmed from one or more of these three sources of power, and from no others. They are:

- 1) Divine and of God.
- 2) Human and from men.
- 3) Occult and satanically directed.

It is not necessary here to go into detail concerning the Divine category, which is given first place, for all who are acquainted with the Bible recognize the fact of God and the universal manifestation of His power. Humanly speaking, men are empowered by the exercise of their own free will to perform their own works to the extent of their knowledge. The results of their activities are either good or bad, depending upon whether individuals permit themselves to be guided by the Spirit of God or succumb to the temptations of the devil. That which is occult and satanically directed is sinister and evil, leading only to death.

It is important to recognize that, as an aspect of the manifestation of Divine power, there are legions of angels who do the will of God. The Bible records many instances where visitations from such celestial beings have been the experience of men upon the earth. But it must not be overlooked that Satan is also the supreme head of a kingdom (Matt. 12: 26). As Lucifer he led a celestial revolt that involved myriads of angels who are referred to by our Lord as ultimately to suffer in judgment with the devil (Matt. 25: 41).

There is a phase of demon activity which should engage our particular attention in connection with our present study. According to the Biblical record, there are, associated with the devil and his angels, those disembodied spirits who are constantly seeking to be clothed, either by means of inanimate objects which they inhabit or human beings whom they can possess. When individuals fail to don the whole armor of God, from sword and shield to helmet of salvation, they may easily give ground to the devil and become possessed by evil spirits. These demon spirits were very active at the time of the First Advent of the Lord as a study of the New Testament clearly reveals.

When Satan was cast out of heaven (Luke 10: 18), a major sphere of his activity became the air, to which fact the writer of Ephesians testifies when he refers to him as "the prince of the power of the air" (Eph. 2: 2). Smith and Goodspeed translate this, "the master-spirit of the air." Satan's dominion thus includes the very air where unaccountable objects that attain astronomical speeds have been sighted.

A review of a few of the known facts set forth in the Scriptures regarding these evil forces will not be out of place here. We know that a visitor, not of the human race

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and order, entered the Garden of Eden and the acceptance of his advice brought about the fall of man. Very little is known of his origin, but we do know that he was and is bent upon thwarting the Divine purpose regarding the human race. The temptation in Eden was the first evidence of this desire insofar as man is concerned. The next major move in his plan to interfere with mankind came during the antediluvian days when the sons of God, or angels, left their own habitation and married the daughters of men. This irruption of angels is referred to by Peter in II Peter 2: 4. The following excerpts from "Giants of the Darkness," DESTINY for November 1947,* set forth the facts and the consequences of this irruption of angels:

"Isaiah the Prophet refers to a time when men had to serve lords who had since died, against whom God had to move in order to break the power they exercised over men:

"Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us. O Lord our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name. They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish." (Isa. 26: 12-14.)

"Who were these lords? The fact that there is to be no resurrection for them now that they are dead indicates that they are not dead *men*, for all men shall arise again, at least for the judgment. The statement 'they are deceased' is worthy of close study. Young's Analytical Concordance states that the Hebrew word here translated 'deceased' is *Rephaim*, meaning *shades, fearful ones*.

"The dictionary defines shade as a phantom, spirit or ghost, stating that the *shades* are the inhabitants of the nether world, or shades, the abode of disembodied spirits. The *Rephaim* are therefore shades, phantoms, spirits or ghosts; that is, fearful ones. What, then, is the connection between the *Rephaim* and the lords of whom Isaiah is speaking?

"Let us turn back to the days before the Deluge and examine the account of the sons of God who saw that the daughters of men were fair and chose any whom they wanted to be their wives. The record states:

"There were giants [Nephilim] in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown." (Gen. 6: 4.)

"Reconstructing the situation, we find that the sons of God, the fallen angels (II Peter 2: 4-5), were the giants, intellectually as well as physically, who became lords over mankind. Finally, these sons of God, seeing the beauty of the daughters of men, began to cohabit with them, with the result that their offspring inherited the immortal spirits of their fathers, and their giant stature, while their physical bodies were but flesh and blood, inherited from their mothers. Gigantic in size, with corresponding physical strength, and possessing the intellect and immortal spirits of their fathers, these men became very powerful and established their tyrannical rulership over men. These were the lords the human race was compelled to serve. But the *Rephaim* had not yet come into existence.

"Because of the rule of those giants, the earth became corrupt and was filled with violence, necessitating its destruction by the Flood so that the offspring of the fallen angels might be destroyed. This same catastrophe brought the authority of the fallen angels themselves to an end. Isaiah declares that those lords were destroyed and even the memory of them has perished. A study of the Scriptures, however, along with information

gleaned from ancient records, reveals the devilish and diabolical power exercised by the *Nephilim* (fallen angels), and now carried on by their disembodied offspring. These disembodied spirits of the offspring of the *Nephilim* are today the *Rephaim* confined in the abyss of darkness. Much of the information in the Scriptures pertaining to the *Rephaim* is hidden due to the fact that in translating from Hebrew into English the word 'dead' is substituted for the name *Rephaim* where this name appears in the original manuscript.

"Turning to Job 26: 5 we read:

"Dead things are formed from under the waters, and the inhabitants thereof."

"In a footnote in *The Companion Bible* is the following explanation of this passage:

"The Ellipsis must be supplied thus: '(The place where) the *Rephaim* stay (which is) beneath the waters, and the things that are therein.' This place thus answers to the other place, Sheol, the grave, in the next verse."

"'Dead things' thus refers to the *Rephaim*, who are the disembodied spirits of the offspring of the fallen angels, whose bodies perished in the Deluge. But though *Rephaim* signifies a 'dead thing,' it also refers to something eerie and fearful that is not associated with dead men.

"Moffatt translates this verse in Job:

"Before him the primal giants writhed, under the ocean in their prison." (Job 26: 5.)

"Ferrar Fenton renders this same passage:

"The *Rephaim*, themselves, were destroyed. And rest themselves under the seas."

The Great Deep

"When the Deluge overwhelmed the earth, the bodies of the offspring of the fallen angels perished though their disembodied spirits lived on. When the waters of the flood receded, the place of their abode still remained under the sea and it became the place of their perpetual grave, where their spirits were chained in the darkness of the Great Deep. Perhaps, too, the fallen angels themselves, because of their sins, were chained in the same location where the spirits of their offspring found a grave, for Peter tells us God did not spare the angels that sinned, but cast them into chains of darkness (II Peter 2: 4).

"Here they are to remain until the judgment, but, though they must remain in the abyss, evidently the spirits released from the destroyed bodies of their offspring are at liberty to ascend from this abyss at stated times.

"If men today were able to explore the floor of the oceans, they would, no doubt, find in the Great Deep the remains of gigantic cities, the former habitations of the antediluvian giants. These ruined cities are the eerie abode of the *Rephaim* — the disembodied spirits of those fearful ones. There in the darkness of the Great Deep, too, it may well be that their fathers are chained, awaiting the time of their judgment.

"But what have we to do with these spirits and how do they affect us today? Our question should be to inquire if it can be so that, although the fallen angels are chained in the abyss, the spirits of their offspring are able at times to go forth and do their bidding.

". . . What is the main objective of the evil spirits? It is to prevent coming judgment and in order to do this they are constantly endeavoring to frustrate the plans of God for the establishment of His Kingdom upon earth. But they must have a vehicle — a body — through which they can work."

We have quoted at length from "Giants of the Darkness" because of the important bearing this information regarding the *Rephaim* has upon their present-day manifestations. It would be well if everyone reading this article would also read in full the above-mentioned article from which we have quoted. Jesus made a direct reference to Noah, stating that the conditions of Noah's day would be

* Also published as the Appendix in *Study in Daniel*. \$5.00 postpaid, Destiny Publishers, Haverhill, Mass.

duplicated in the day of His coming as the Son of man:

"For just as it was in the time of Noah, it will be at the coming of the Son of Man." (Matt. 24: 37, *Smith & Goodspeed Trans.*)

A New Irruption

Are we now witnessing a new irruption in our generation of these Fearful Ones under the direction and guidance of Satan and the angels who were the fathers of these evil offspring? Unfortunately the modern Christian world has wholly repudiated the fact of the existence and activities of demons today in the human order. Nevertheless, the Bible confirms the actuality of their existence and machinations and indicates the extent of the tremendous power they wield. Paul declared:

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." (Eph. 6: 10-13.)

You may ask what all this has to do with the flying objects seen in the sky today? Let us first consider the fact that the abode of these evil spirits, or *Rephaim*, is pointed out to be the Great Deep under the ocean. When Jesus was about to cast out a legion of spirits from a man possessed, they made a strange plea:

"They besought him that he would not command them to go out into the deep." (Luke 8: 31.)

The Greek word here translated "deep" is *abuso* and means a very deep place. Thus these evil spirits, or *Rephaim*, testified to the fact that their abode was in the deep and as soon as they lost the protection of the body of the man they possessed they would be compelled to return there. The Lord allowed them to enter the swine but it only brought about the destruction of the swine so that these evil spirits still had to return to the deep until such a time as they might again secure the protection of a body.

Now one very interesting thing reported about the "flying saucers" has been their ability to descend into, and apparently ascend from, the ocean. Following are a few of the supporting observations and it will be noted that some of these date back to a number of years ago. While the "flying saucer" sightings have only in recent years aroused renewed interest because of the number of them, the records of the past reveal that such sightings have been made from time to time throughout the centuries when objects of unknown origin have been described as appearing in the heavens.

The British ship *Vulture* was in the Persian Gulf on April 13, 1879 and reported that on that day "two luminous rotating rings, or disks," sank slowly down from just above the surface of the water until they finally disappeared in the depths of the sea.

On April 4, 1901, men on board the ship *Kilwa* in the Persian Gulf saw "revolving luminous wheels" near [under] the surface of the sea. On June 10, 1909, in the Straits of Malacca, another "luminous revolving wheel" was seen on the water. On August 12, 1910, in the South China Sea, the Dutch steamer *Valentijn* saw a "horizontal glowing wheel turning rapidly just above the water."

On April 1, 1952, an object resembling a plane seemed to fall into the sea in the Gulf of Mexico. It disappeared, leaving no trace or wreckage of any kind. The same thing occurred in the Hudson River near North Bergen on April 30, 1952, leaving no trace.

In the light of what the Bible reveals about the inhabitants of the Great Deep, the abode of the *Rephaim*, were these incidents but the passing to and fro of the *Rephaim* between their abiding place and the realm of him who is the prince of the power of the air? Because men have tried to ignore the existence of these malignant, demonic personalities, they are unable to fully comprehend what is taking place around us. At the same time they do admit that the nature of what they behold is mystifying and beyond human understanding.

It has been readily conceded that whatever or whoever is directing these flying objects possesses a high state of intelligence. If it is the *Rephaim* who are directing them, their knowledge is superhuman, for they are learned in the secrets which were committed to the angels. It is pointed out in *Primogenesis* that they were taught the secrets and practices possessed by their fathers, the angels, the use of which knowledge and power resulted in great violence on the earth in the days of Noah.*

Vehicles of Transportation

Scriptural evidence has been presented to show that the *Rephaim* have for generations inhabited inanimate objects and sought to possess human beings to empower them by such means to carry out their diabolical schemes. Now we ask whether or not it is true that man has today unwittingly placed at the disposal of these Fearful Ones the motive power to construct vehicles of transportation which they plan to use in one supreme effort to be successful in their conflict against God, His people and His Kingdom in the closing days of the present age.

There has been a tremendous increase in the appearances of these flying objects since man has released atomic power by his experiments with atomic and hydrogen weapons. Is this release of *free energy* placed at the disposal of these highly intelligent Fearful Ones a source of power that has enabled them to become much more active than previously? Are they now able to mass produce vehicles for themselves from this *free energy* — "mechanical" bodies which they direct by the power of will? Do these vehicles give them the protection they must have to allow them to leave the Great Deep at will?

Following the atomic explosions in Nevada, "fire balls" were seen above the field for days. The authorities said they had nothing whatever to do with the explosions. By these experiments with atomic and hydrogen devices and weapons, men have been sending into the realm of him who is prince of the power of the air a tremendous quantity of *free energy*. Were these fire balls merely the evidence that these malevolent personalities were gathering up the released *free energy* from the radioactive area to be used to break down the partition which has separated the nether world from the human order, releasing the *Rephaim* from their confinement?

We would deduce from the evidence of such appearances in the past that the *Rephaim* were apparently able to

* See *Primogenesis*, p. 46. \$5.00 postpaid, Destiny Publishers, Haverhill, Mass.

gather a certain amount of *free energy* from one source or another. Perhaps now, through his experimentations with atomic forces, man has placed an enormous amount of this force at their disposal, enabling them to increase their activities many thousandfold. This would result in the irruption of the *Rephaim* into our sphere in a major way.

Their appearance *en masse* is an ill omen, portending grave trouble for the entire world. This will become more evident as atomic and hydrogen bomb experiments are continued, thus placing more and more *free energy* at the disposal of these denizens of the deep. Fantastic? Yes, but we are living in a day of fantastic revelations and the time has arrived when it will be well to face certain grim realities.

Identifying Characteristics

It is already an accepted fact that a high order of intelligence must direct the "flying saucers," for they travel at astronomical speeds, maneuver without effort, turn at extremely sharp angles, ascending and descending with such rapidity that no human being could survive in them. Their speed and sudden changes in direction would have no ill effects whatever upon the *Rephaim*, of course, if they are the occupants.

Another identifying aspect confirmatory of the source from whence these objects come, and the type of personalities directing them, is the accompanying eerie glow of greenish-blue or orange-red light that is so often associated with their manifestations. Eyewitness descriptions of the accompanying light compare significantly with the type of glow associated with ghostly apparitions or specters. While, as pointed out in "An Appraisal of Fortunetelling and Spiritualism,"* some have attributed such experiences, whether accompanied by light or not, to visitations of the dead, actually they are deceiving spirits of evil from the nether world. The weird luminosity of the particular spectrum of light which becomes visible to the human eye is their covering cloak, enabling them to make their appearance. Provided with sufficient *free energy* from which to manufacture this covering, the number of manifestations may become legion.

A further interesting fact is the report of the terrible stench some have experienced in their close encounter with "flying saucers." Is this odor the reek of rottenness and death? If it is the *Rephaim* who operate these objects, who have been able to materialize in daylight in the human sphere through the use of *free energy*, would this *free energy* add enough "physical" substance to these shades to convey to the human sense of smell the accompanying extremely repulsive odor? The following two instances record the fact of such a stench where those investigating strange occurrences came into close proximity with these "saucers."

A scoutmaster in Florida, who investigated a light in the woods at the side of the road, encountered a "flying saucer." He spoke of the terrible stench that was present. In West Virginia an encounter was made with a monster that materialized before the eyes of a frightened group of people who had ascended the hill where a boy had reported seeing a "flying saucer" land. The stench was so nauseating that one of the young men in the party said

he vomited every day for about a week afterward because of it. Other instances of this accompanying stench have been reported.

Another factor pointing to the type of beings operating the so-called "flying saucers" was supplied by a report published in the London *Evening News* at the time. A formation of "flying saucers" passed over southwest France on October 29, 1952 and the people of Gaillac sighted a bright glass fibrous substance floating down to treetops and telegraph wires. Eyewitnesses are reported to have gathered some of it, but the material disintegrated and disappeared before it could be analyzed. It had the appearance, texture and feel of ectoplasm, a substance produced out of the body of a medium in a trance which also disintegrates and disappears within a short time. Because ectoplasm is derived from a living body, a question was asked in connection with the above-mentioned report. If what floated down was ectoplasm, did it indicate, not a machine, but "a huge living thing"? As pointed out in "An Appraisal of Fortunetelling and Spiritualism," the impersonating spirits of the dead come from the Great Deep to perpetuate the satanic deception practiced upon Eve when he said, "Ye shall not surely die." In the similarity of the substance from the body of a medium in a trance and the discharge from "flying saucers," we have further evidence as to the identity of the navigators directing these "bodies."

Because of certain unaccountable manifestations associated with "flying saucers," it has been intimated that government officials have quietly inquired of those dealing with extrasensory phenomena to find out what they might know about these manifestations. Apparently sufficient information has become available through investigation and the testimony of those who have had contact with these objects to lend credence to the possibility that clairvoyants might throw additional light upon the subject. This only adds to the evidence which we believe proves the source of this aerial activity.

A Satanic "Resurrection"

To what conclusion does all of this lead? The deduction has been drawn that the release of atomic energy into the air is placing at the disposal of Satan unlimited energy, enabling his minions to mass produce the flying objects which have been seen by so many. But what is the purpose of this? Is this irruption from among the *dead things* of the Great Deep a satanic "resurrection"—a counterfeit of the true resurrection which is the hope of those who are looking for the Lord's appearing? A counterfeit attempts to appear as much like the real thing as possible and its design is to thwart the purpose of that which it imitates. The objective of a counterfeit movement is to deceive and, in order to be effective, it must precede that of which it is an abortive imitation.

If there is to be a wholesale satanic "resurrection" from the abode of the dead, it will be the utmost degree of evil which will be appalling in its implications. Against the onslaught of these demonic forces men will be helpless to defend themselves. The only way in which these Fearful Ones in this counterfeit resurrection can be overcome is by the resurrection of the just under the leadership of Him who is depicted by John as Faithful and True, of whom John says, "In righteousness he doth judge and make war."

* *Documentary Studies*, Vol. I, pp. 469-476. \$5.00 postpaid (Vols. I & II together, \$9.50 postpaid). Destiny Publishers, Haverhill, Mass.

That this is well understood in the satanic realm is indicated by the repercussions on earth of greatly increased satanic activity. Satan and his hosts are marshalling their forces for the final struggle of the ages, for they know their time of crisis is at hand. It is his final and supreme endeavor to interfere with the Divine plan and escape the doom he knows God has pronounced upon him and all his wicked hosts. This is timed by the statement in Revelation that refers to the day of God's wrath by the phrase, "and thy wrath is come." There it is also stated:

"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." (Rev. 11: 18.)

This quotation from the King James Version does not convey the full meaning of the designation, *the dead*, who are coming to judgment at the time indicated. The literal translation reads as follows:

"And the nations were angry, and came the wrath of thee, and the season of the dead ones, to be judged." (*Emphatic Diaglott.*)

The use of the phrase, "*dead ones*," is a specific reference to *personalities* (disembodied spirits) apart from the human race. In other words, they are the *Rephaim* who are to come to judgment at the time of the resurrection and translation of the prophets, the servants of the Lord, and the overcomers who are to be given their rewards at the same time.

This recognition of the distinction between the dead who will arise and the *Rephaim* that will see no resurrection, but only judgment as stated in Revelation 11: 18, is borne out by Isaiah's statement:

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead [Rephaim]." (Isa. 26: 19.)

The dead first mentioned are those who will awaken and come forth from their graves in the day of resurrection. The Psalmist points out that they will awaken in His likeness (Ps. 17: 15). Isaiah refers to this as the resurrection of His body — those who are to become one with our Lord in the administration of the affairs of His Kingdom. It is interesting in connection with this thought to note that the expression in Hebrew translated "my dead body" is a noun of multitude (*Companion Bible*). Thus, those who are buried in the dust of the earth will awaken and come forth in this resurrection, a fact to which Daniel also testifies (Dan. 12: 2).

Where Isaiah states, "and the earth shall cast out the dead," the Hebrew word here translated "dead" is *Rephaim*; that is, *shades* for whom there is to be no resurrection, for in verse 14 the prophet declares, "they are deceased [*i.e.*, the *Rephaim*], they shall not rise." Too, their abode is not in the dust of the earth, but in the Great Deep. The approach of their time of judgment, as it is termed by John in Revelation, also signals the time when, as stated by Isaiah, they shall be "cast out." This, apparently, is a fate they utterly abhor and are desperately seeking to escape.

That all hell is on the move and the *Rephaim* are stirred up as the nations also prepare for the Battle of That

Great Day of God Almighty is quite clear from Isaiah's statement:

"Hell from beneath [in the Great Deep] is moved for thee to meet thee at thy coming: it stirreth up the dead [Rephaim] for thee, even all the chief ones [Fearful Ones] of the earth; it hath raised up from their thrones all the kings of the nations." (Isa. 14: 9.)

Smith and Goodspeed translate this:

"Sheol beneath is thrilled to greet your coming; She stirs up for you the Shades, all the rams of the earth; She lifts from their thrones all the kings of the nations."

Ferrar Fenton translates this:

"The Grave below mourns you, — and comes out to meet you, — The Rephaim strip for you, And rise all the Heroes of Earth from their Beds, — All the Kings of the Heathen grieve for you and say, — 'Have you become feeble like us? Un-kingdomed as we?"'

Their Time Is Short

This is a graphic portrayal of the fact that all Hell is in a ferment and the *Rephaim* are in a state of feverish preparation. We have a clue to the reason for this in the questions the demons asked of Jesus:

"What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?" (Matt. 8: 29.)

Smith and Goodspeed render the latter part of this quotation, "Have you come here before the appointed time to torture us?" Ferrar Fenton translates it, "Do You come here before the time to punish us?" Their second question shows that the demons know there is a set time when punishment is to be meted out and all Hell is aroused as the forces of evil marshall for a final desperate stand against that impending judgment. In further substantiation of the fact that the devil is fully aware of the time limit to his activities, we have the statement by John in Revelation:

"Woe to the inhabitants of the earth and of the sea! For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." (Rev. 12: 12.)

Smith and Goodspeed render the last phrase of this quotation as follows: "For the devil has descended upon you in a great rage, for he knows that his time is short." It is apparent that he now knows the termination of his allotted "short time" is at hand and his satanic majesty has evidently descended to take over direct command in this decisive conflict of the ages. The "kings of the earth," *i.e.*, the dictators, who are in opposition to God and to His Son, are to be numbered under his banner. It is of interest to note in the verses quoted the consanguinity that exists between the *Rephaim* from below and the dictators upon the earth; also that when the season of the judgment of the *dead ones* arrives, those who have destroyed the earth will also be destroyed.

The fallen angels and their offspring, the *Rephaim* who reside in the Great Deep, called the Fearful Ones, are rising to take their place in the conflict. This explains the greetings from Sheol and the tremendous increase in the activities of the *Rephaim*, evidenced by the volume of "flying saucers" appearing in the air.

The Mighty Ones

Did Joel have the sinister aspect of this conflict in
(Continued on page 106)

Month By Month

AS WE LOOK at the composite picture formed by the fears and hopes which alternately afflict and sustain mankind, certain principles clearly emerge as the dominant factors determining the way in which the changing scene evolves. Perhaps the biggest change in outlook which has taken place during the year which is past (1953) has been the realization that the old conception of maintaining peace by means of a balance of power is out of date. Even the most materialistic-minded realist now admits that in an Age of Atom Bombs, "*the balance of power*" no longer works, since any attempt to maintain such a balance involves an incalculable risk neither of the opposing sides can afford to incur.

In an Atomic Age there is no place for opposing forces. Opposing forces must fight it out or fuse and what they decide to do must be done quickly. The at-the-time-of-writing proposed Big Four Conference is an attempt of irreconcilable forces to fuse. If they cannot fuse, then it will become a case of the survival of the quickest. Indeed there is a special sense in which the Divine proclamation, "*Surely I come quickly*" (Rev. 22: 20), applies profoundly to the present time, since it is now seen to be obvious that one power must rule the world. This is the inevitable reaction to the threat of atomic annihilation since the only foolproof way to avert the threat is for world rule to pass into the hands of one power.

Responsibility for annihilation on a global scale is not one which can be shared, for the life of one power would always be at the mercy of the other. It must of necessity be the sole responsibility of a single power.

Rendezvous With God

The statesmen of the world are well aware of these facts but are not yet prepared to admit them openly, for they see no way by which the transition can come about — short of war — in a world which is ideologically divided. The experts know that to talk of control by international inspection is futile and is not within the wildest bounds of possibility as a practical solution.

Meanwhile, the Big Four continue to talk as a means of stalling for time, while, as an undertone to their confabulations, the words of Revelation (22: 12) reverberate the warning: "*And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.*"

These considerations embody facts, not fantasies. For the culmination of so many terminating points and prophetic periods in the climactic events of current times shows that any rendezvous of world statesmen held in 1954 is due to be, for mankind as a whole, a rendezvous with God.

Never before in the history of the world has the fate of mankind been held in the hands of so few. Orations have harped on this theme before on similar momentous occasions. But this is "it." We face the real thing today. Humanity is on the spot and from the consequences of decisions made this year there will be no turning back.

Evidently this was the prospect which Sir Winston Churchill had in mind, when in a little-publicized speech,

By A. R. H.

he delivered himself recently of the following pregnant prognostication: "*Rarely in history have brutal facts so dominated thought or has such widespread, individual virtue found so dim a collective focus. The fearful question confronts us: 'Have our problems got beyond control?' Undoubtedly we are passing through a phase where this may be so. Well may we humble ourselves and seek for guidance and mercy.'*"

There is no doubt that world problems have got beyond the control of statesmen — in a world where war is no longer popular as an instrument of policy — since the populace see themselves selected as priority target areas in the event of attack and, seeing this, the populace do not like what they see! And what can statesmen do when it is no longer practical policy to back up their arguments with threats of force? Nor can they seek safeguards in negotiated agreements since the swift retribution which would follow repudiation now represents a risk which no nation would dare to take.

The fact of the matter is that in an Atomic Age there is no such thing as "adequate" defense. The very force of this conclusion is creating the circumstances which will compel the peoples of the world to come into alignment with the plane of Divine perfection, in spite of themselves, and despite the willful ways of their leaders.

Events are beyond the control of world statesmen but they are not beyond the control of the Unseen Presence which is guiding us through this period in Great Pyramid symbolism; a period during which the Secret of the Open Tomb is to be revealed. Individually and collectively we would do well to seek the guidance and mercy of God who has promised to provide "*salvation for walls and bulwarks*" when we turn to Him. Thus shall we be introduced to the reality of the ever-present Omnipresence of the Omnipotent power of God, expressed in the affirmation: "*Sufficient is thine arm alone and our defense is sure.*"

An Atomic Armageddon

Meanwhile, everyone realizes the relief which would result from the abandonment of the atomic arms race, but no one can see how it can be abandoned. Certainly A. J. Cummings reflected what was in many minds when he expressed the hope that President Eisenhower's speech of December 8th might have changed the prospect of an Atomic Armageddon into "*an avoidable Armageddon.*" Thus he writes:

"There was an impassioned sincerity in Eisenhower's pledge to the world that the United States will help to solve the fearful atomic dilemma. But suspicion is so rife, scepticism so profound that the response here as elsewhere to a great imaginative appeal to the conscience of mankind has been disappointing. Eisenhower has boldly challenged the attitude of mind that takes for granted the coming of an atomic Armageddon.

"An avoidable Armageddon? Am I too sanguine? Even so, that is better than the vacuity of dull despair. An honest exploration of Eisenhower's positive proposals could transform the outlook."

It is always more pleasant to listen to prophets who prophesy smooth things than to listen to those whose timely warnings aim at helping us to face the harsh facts of life. Much suffering would have been saved in the past had we heeded our true prophets instead of listening to our false ones who always seem to be in plentiful supply, whispering soft words of wish-fulfillment.

Lord Vansittart stands in the traditional line of those who are not afraid to prophesy hard things. Speaking recently of the "*monstrous monolithic ferocity*" of the Soviet Union, he subsequently gave the following comment on the Eisenhower proposals:

"I advise all readers to praise the Americans for at least trying to find a way out, but to regard the future with that caution which alone can preserve us."

"You must either have confidence or control. The latter is necessary because you cannot have the former. I never trusted the Nazis round any corner and with equally unchallengeable reason I distrust the Communists."

"The President will have to make his invention knaveproof if it is not to be a snare."

The danger of a "snare" is the crux of the present situation, as we intend to divulge as our theme expands. Indirect confirmation of the need for caution was given recently to a London audience by Sir Alvary Gascoigne (former British Ambassador in Moscow). At this meeting, to which the Press was not invited, Sir Alvary gave a warning which may be summed up in the well known proverb: "*The leopard does not change his spots.*" To which the advice of Britain's Ambassador to the United States, Sir Roger Makins, was equally pertinent when, addressing the New England Council in Boston, he said:

"Whatever changes may have occurred in Soviet internal policies, in the field of Soviet external relations Stalin's ghost seems to hold sway in the Kremlin. The conditions which the Russians propose seem impossible — and designedly impossible — to fulfil, without throwing our whole defensive system into the discard."

No Real Repentance

What is the rock on which the Berlin negotiations are likely to founder? It is the stumbling block of the revival of the German army. Reviewing a remarkable book just published, entitled *The Nemesis of Power*, Iain Colquhoun claims that in its 800 pages of history, he can find "not one word of real repentance from the German military caste," and concludes his review with the admonition: "*The warning of history is clear. If you sup with the Germans, use a very long spoon.*"

This book is important inasmuch as it gives sufficient grounds for understanding the genuine apprehension that may be felt by Soviet Russia at the re-emergence of the German army. The author — John Wheeler-Bennett — is a historian and he sums up a masterly analysis of the German army's role in politics and history in the vividly dramatic declaration: "*They have tried in their time to play God and discovered to their cost that God is not mocked. For the world which has suffered so much from their criminal folly the question remains: Have they learned their lesson or will they try again?*"

The answer to the Soviet protestations regarding the German army is direct and simple. There would be no need for a German army if there were no Red army. The Red army is the largest fully mobilized military force in the world in spite of the fact that there is as yet no fully

mobilized force in Europe constituting a threat which justifies its existence. The framework of NATO came into being because of the fact that the Red army had not demobilized and there was nothing to prevent them overrunning the rest of the continent of Europe.

All the nations involved in World War II demobilized their armies at the end of the conflict with the exception of Soviet Russia. If they are genuine in their fear of German remilitarization, then let them demobilize the Red army and the need for the revival of German military might will not arise.

Some of the "genuine" fears expressed by experts on the Western side of the fence are much more genuine and serious in their final implications. Many experts are concerned at the possibility that, in fostering a German revival, we may find ourselves with a Frankenstein monster on our hands. As Alastair Forbes defines the issue which confronts us: "*The inclusion of Germany directly into NATO as a sovereign state would not be a sufficient guarantee against the greatest of all dangers, an alliance of a very different Germany to Adenauer's with Soviet Russia, the same alliance which precipitated the last long and avoidable world war.*"

The best way to steer our way through cross currents of this nature is to heed the advice usually given to young naval officers when first they start dealings with Eastern potentates: "*Do not listen to what they say but watch what they do.*" If we take this tip and watch what they do rather than listen to what they say, we shall find the smoke screen rapidly withdrawing its cloak of confusion and concealment.

Thus, on the same day that General Naguib — in welcoming the return of the Egyptian Ambassador from Moscow — boasted: "*Russia is just as important to Egypt as Britain or the United States,*" a propaganda leaflet-war was launched on British troops in the Canal Zone; a war of nerves directed by German army officers employed by the Egyptian government. As previously reported in these columns, German-Soviet collaboration in anti-British activities is already, in Egypt, an accomplished fact.

These actions speak louder than words and the dove-like gestures of Soviet diplomats go awry when viewed against the background of the October Revolution official celebrations of 1953 in Moscow, on which occasion the Cominform manifesto hailed the Soviet Union as "*trail blazer for revolution,*" reaffirming that "*the leading and decisive force in this struggle is the Soviet Union.*" Since the Comintern was supposed to be dead, it is a singularly inappropriate moment to revive its activities again.

The Coming Clash

As might be expected, German Chancellor Konrad Adenauer has a more realistic appreciation of the situation than the majority of observers, since he has the Soviet-dominated East German government on his doorstep. In an interview with the Editor of *U. S. News and World Report*, he summed up the situation in the terse and vigorous verdict: "*The Soviet Union sees only one real enemy on the face of the earth — the U. S. And Soviet leaders are really convinced that, one day, there will be a clash.*"

In a special article to the *Daily Mail*, Sir Charles Petrie gives a number of cogent reasons for determining where "*the coming scene,*" as he calls it, or the coming clash, is most likely to be. Prefacing his article with the question: "*Russians have always looked three ways. Are their eyes on the Middle East?*" Sir Charles maintains:

"Because we live in an age of ideological differences, it is too often assumed, at any rate, where foreign affairs are concerned, that they are the only differences that matter. Nothing could be further from the truth."

"A revolution, like a flood, may for a time seem to obliterate the old familiar features, but before long they reappear, though possibly in a slightly different form. No nation can change its geographical position, its climate or its economic resources, and it is upon these that its foreign policy must in the long run be based; what can and does change is the ability to put this policy into execution."

"France has had many changes of regime during the past 200 years but only one foreign policy; the same is true of Russia and the situation is in no way affected by any ideological differences with the West."

Explaining that Russia has always had a triple face because the three avenues of expansion open to her are Europe, the Middle East and the Far East, Sir Charles points to the checkmate in Europe where Czechoslovakia proved to be the last "easy conquest" and any further attempt at expansion on the Continent would lead to a shooting war; to checkmate in the Far East where the attempt to gain control of the Korean peninsula has failed and resistance in the Malay peninsula has been consolidated.

The Coming Scene

Our expert authority now indulges in the following interrogation: "Will Malenkov continue the Russian policy of expansion by eventually striking at the Middle East?" He continues:

"What has happened before is surely likely to happen again and the clue to Russian foreign policy is more likely to be found in historical facts than in ideological theories. In these circumstances in which direction is Russia now likely to turn her triple face? If history be any guide, it will be towards the Middle East.

"The British departure from India has left a vacuum; the Arab world is far from settled; the future of Egypt is yet to seek; and the Shah and General Zahedi have a long way to go before their position in Persia can be deemed to be secure.

"Above all, it is there that Anglo-American interests seem to clash, so it may be easier than in Europe or the Far East, to drive in a wedge between Washington and London. Furthermore, it is in that part of the world that Russia is least vulnerable.

"Communist propaganda is a valuable weapon in her diplomatic armoury and how easily the mob can be aroused in Oriental cities we have seen in the case of Cairo and Teheran. In effect, both her past history and her present opportunity point to the Middle East as the coming scene of Russia's activity."

The importance of this testimony is that it provides up-to-date confirmation of the locality for the scene of the last great conflict as foreshadowed in the prophetic Scriptures. It is obvious that this perpetual tension between the nations cannot go on forever. The time is coming when the nations will "learn war" no more because divided sovereignty, which is the root cause of war, will have been superseded by the world sovereignty of the righteous King, destined to reign and prosper, whose name shall be called: The Lord our Righteousness (Jer. 23: 5-6).

In this connection it is a striking fact that President Eisenhower's speech of December 8th — which was a direct consequence of the announcement made on August 20, 1953, that Russia had the H-bomb — was not only acclaimed as the outstanding speech of the year, but was also a witness to the truth of the fact that we are passing through the King's Chamber phase of Great Pyramid

symbolism. It could hardly have been more striking had the parallel been intentional, but since it was not so the coincidence is all the more evidential.

Sir Winston Churchill's tribute to this speech was equally significant to the discerning student of Great Pyramid symbolism when he averred: "*I consider the speech of the President is one of the most important events in world history since the end of the war. As I meditated on the President's proposals I could not help feeling that we are in the process of what might prove to be the turning point in our destiny. I fervently hope the Soviet Union will not ignore the beam of light amid so much darkness and confusion.*"

A Turning Point

August 20, 1953 marked the end of the South Wall of the King's Chamber and, as such, definitely represented a turning point in the destiny of our race, since from that date onwards it is physically impossible to continue in the same direction. We have been forced to turn to the right, to be brought into alignment with the empty coffer which is symbolic of the Open Tomb; whereupon we come under the influence of the Apex or Chief Corner Stone, which is symbolic of Christ the King.

It is vitally important that we should fully realize who this King is and what the nature is of the Unseen Presence we have now come under. The following passages give us the necessary link-up: "*As I live, saith the King, whose name is the Lord of hosts*" (Jer. 46: 18); "*As for our redeemer, the Lord of hosts is his name, the Holy One of Israel*" (Isa. 47: 4); "*the God of Israel; the Lord of hosts is his name*" (Isa. 48: 2). Having ascertained that the King and the Unseen Presence are identified as the Redeemer of Israel and the Lord of Hosts, we see in a new light the full force of the President's speech which was in effect an ultimatum from the Lord of Hosts giving the Kremlin its last chance to come into line with the plane of Divine perfection before it is too late.

A Chamber of Miracles

It is unlikely that any of the hundreds of Great Pyramid students throughout the world, some of whom have been studying the symbolism for more than 30 years, ever expected to hear the King's Chamber described as a "Chamber of Horrors," which is what the President, unwittingly, did in his speech. Since the King's Chamber is the Chamber of the Open Tomb and the symbol of the Resurrection, it is better described as a Chamber of Miracles, since, in the glory which accompanies the wonders of the New Age, the horrors of the ending of the age will soon be forgotten.

But that is the clear alternative which the President's speech offered the world: miracles or horrors. "*We will devote our entire heart to find a way for the miraculous inventiveness of man to be dedicated to his life and not his death*"; and again: "*to help us move out of this dark chamber of horrors into the light; to find a way by which the minds of men, the hopes of men, the souls of men everywhere can move forward toward peace and happiness and well-being*".

These are remarkable words. The King's Chamber indicates an impasse — a cul-de-sac of racial being — to borrow one of David Davidson's immortal phrases. Since August 20, 1953, it has been literally impossible for the souls of men to move forward to well-being unless they find the way indicated by the Unseen Presence. The impasse consists in the fact that mankind can no longer con-

tinue in the old way because that direction is barred and banned by "the South Wall" which is now revealed to be nothing less than the stark threat of mass extermination. This threat of total atomic annihilation stands like an angel with a flaming sword barring our way in that direction.

Students have speculated for years as to what this blank wall barring the path of humanity would signify. Now we know. And the statesmen know also. What it means is that, if we do not turn to the right and come into the Orbit of Righteousness which is the Plane of Perfection, then, to use a colloquial expression, "we've had it," because there is no longer any alternative path along which we can go. It's the Kingdom of God or nothing; it's the choice of Life or Death; the Millennium or Annihilation.

"In this quest I know that we must not lack patience," says the President, and continues: "I know that in a world divided such as ours today, salvation cannot be attained in one dramatic act." This, of course, is the statesman speaking. The significance lies in the fact that the President realizes that the life of the world is at stake and that salvation is needed to deliver the world from the peril that overshadows us.



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A correspondent to the *News Chronicle* recently reflected the universal sense of despair when he said: "Our real problem is a society largely lacking in belief or purpose. Two world wars, plus the imminence of a third war, have stripped the majority of individuals of their belief in either a destiny or a future."

To be able to see the Divine Plan of the Ages unfolding through the fulfillment of prophecy in current events provides a sense of belief in the purpose of God and the destiny of mankind which nothing can shake.

In the *Month by Month* article for the February issue of DESTINY, a reference was made to the enigmatic implications of Wisdom of Solomon, chapter 5, verses 17-20, which passage reads as follows:

"He shall take to him His jealousy for complete armour, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment instead of an helmet. He shall take holiness for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise."

World Opinion Shocked

When we succeed in deciphering the inner meaning of this enigma, we find that it links up with the "snare" to which many references have been made in the pages of DESTINY on previous occasions. "The world shall fight with Him against the unwise!" What a staggering statement! For if the world is going to fight with the Son of man against the unwise, i.e., those unwise enough to precipitate the conflict, it obviously indicates that the shock to the conscience of the world will be so great that world opinion as a whole will be solidly behind those who have suffered the shock of unprovoked aggression.

It should be remembered that the attack on Pearl Harbor was planned to occur at the exact time when a diplomatic peace mission from the Japanese government was visiting Washington. But the implication of the warning in the Apocrypha indicates the probability that the treachery of the next aggressor will out-Judas Judas in an attempt to produce a Pearl Harbor incident on a decisive scale. That is why its careful consideration is commended to defense chiefs, who should be ever alert to the fact that it is precisely when everyone is crying peace and safety that sudden destruction is most likely to come upon us.

In all these prophecies regarding the Israel people the Lord of Hosts is identified with His people. The fact that the Lord of Hosts is identical with the Redeemer or Holy One of Israel is something which is to be demonstrated in dramatic fashion in the days which lie before us. That "He will make the creature his weapon for the revenge of his enemies," clearly confirms that the righteous judgment will be carried out through the human instruments, i.e., the instrumentality of His people Israel. But the people of Israel will be fighting with a clear conscience in the eyes of the world and the words of Joel (chapter 2: 11) will be fulfilled in that day, as it is written:

"And the Lord shall utter His voice before His Army: for His camp is very great: for He is strong that executeth His word: for the Day of the Lord is great and very terrible; and who can abide it?"

The Lord's Army is very great on both the visible and invisible planes of manifestation. For wherever the Lord of Hosts manifests His power there will be manifest the Hosts of the Lord.

Meeting the Crucial Test

ARE you discouraged by the trend of the times? Do you find it difficult and disheartening to stand up for truth when error rides in high places? Does opposition and snobbery, hatred and vilification, make you want to take the wings of the morning and flee from all responsibilities? Then take heart by reviewing some of the things which the Lord Jesus endured for our sakes.

First, His character was defamed. He was accused of associating with the wrong kind of people. Matthew tells of an occasion when, as Jesus sat at meat in a certain house, "many publicans and sinners came and sat down with him and his disciples." The Pharisees were spying as usual and said to the disciples, "Why eateth your Master with publicans and sinners?" (Matt. 9: 10-11.) Verse 14 of the same chapter states that even the disciples of John the Baptist criticized Jesus because He did not require His own disciples to fast.

Both Matthew and Mark tell how the Pharisees and scribes rebuked Jesus because of His attitude toward the traditions of the elders. "When they saw some of his disciples eat bread with defiled, that is to say, with unwashed, hands, they found fault." Then they asked Jesus, "Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands?" (See Matt. 15: 2; Mark 7: 2 & 5.)

Moreover, our Lord was charged with gluttony and intemperance. Speaking to the multitude, He said:

"John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man glutinous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children." (Matt. 11: 18-19.)

Again and again the Master was accused of being a sinner on the ground of breaking the Sabbath. After He had restored sight to the man born blind, the Pharisees were greatly disturbed. Not daring to repudiate the miracle itself, they charged Jesus with violating the law by doing it on the Sabbath Day. Some said, "This man is not of God, because he keepeth not

the sabbath day"; others said, "How can a man that is a sinner do such miracles?" Thus there was a division among them.

Luke relates a similar incident which shows how the scribes and Pharisees were frustrated by Jesus' calm, yet masterful, demonstration of His power in the face of their menacing attitude. In chapter 6, verses 6-11, we read:

"And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. And they were filled with madness; and communed one with another what they might do to Jesus."

Christ's enemies even went so far as to say that He was possessed with devils. During the Feast of the Tabernacles, Jesus went secretly to Jerusalem and listened to the people as they argued concerning Him, "for some said, He is a good man: others said, Nay; but he deceiveth the people." When Jesus noted that "no man spake openly of him for fear of the Jews," He went boldly to the Temple and faced the Jews with these questions: "Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?" Then they answered and said: "Thou hast a devil: who goeth about to kill thee?" (John 7: 12-15, 19-20.) Again many said: "He hath a devil, and is mad; why hear ye him?" And others said: "These are not the words of him that hath a devil. Can a devil open the eyes of the blind?" (John 10: 20-21.)

Frequently our Lord was accused of being an imposter and a blasphemer. The Pharisees said, "He casteth out devils through the prince

By C. R. Dickey

of the devils" (Matt. 9: 34). On another occasion they put it this way: "This fellow doth not cast out devils, but by Beelzebub the prince of the devils" (Matt. 12: 24). In the next two verses, Matthew adds:

"And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?" (Matt. 12: 25-26; see also Mark 3: 22-23.)

Just before healing a man with palsy, Jesus astounded the scribes and Pharisees by saying to the helpless patient, "Man, thy sins are forgiven thee." Then the scribes and Pharisees questioned angrily: "Who is this which speaketh blasphemies? Who can forgive sins, but God alone?" (Luke 5: 20-21.)

John 10, that beloved chapter of the Shepherd and sheep of Israel, quotes Jesus as stating this profound truth: "I and my Father are one." The statement infuriated the Jews — as it does to this very day — and they "took up stones again to stone him." The story continues as follows:

"Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God."

Note particularly that the Jews challenged then, as now, the Deity of Jesus the Christ. For His defense, the Master pointed to His works. Had He not done miracles which only God could do? Knowing that honest, reasonable men needed no further proof, He concluded the controversy with these words:

"If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him."

Moreover, the Lord of glory, who came in humility to lay down His life as a sin-offering for Israel and the

world, was falsely accused of treason. Luke writes:

"And the whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King." (23: 1-2.)

John, in his Gospel, bears witness to the same charge:

"And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar." (19: 12.)

In Matthew's account of Jesus' trial before Caiaphas, the high priest rendered this verdict concerning Christ: "He hath spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard his blasphemy. What think ye?" Then the chief priests, elders, and all the council, answered and said: "He is guilty of death." (See Matt. 26: 57-68.) And when they had crucified Him, they that passed by wagged their heads and taunted: "Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross" (Matt. 27: 38-40).

Truly Isaiah spoke of our Lord as "a man of sorrows, and acquainted with grief." The prophet tells us that He suffered not for His own sake, but for our sake. "Surely," Isaiah declares, "he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (53: 4-6).

When Jesus was asked to bestow certain favors on two of the disciples, He turned to them and asked: "Are you able to drink of the cup that I shall drink of?" Today, nearly twenty centuries later, it can still be said that "the whole world lieth in wickedness"; that is, its affairs are still dominated to a large extent by the forces of evil and destruction. Those of us who have a measure of Christian faith, and a desire for righteousness in the world order, are praying for certain favors; we desire the preservation of freedom,

the assurance of peace in all nations, and the blessings which we have come to associate with our Christian heritage. But what price are we willing to pay for these Divine favors? Are we willing and able to enter into the fellowship of suffering with Christ in order to hasten the day of deliverance from evil for ourselves and for the world as a whole?

Writers are breaking out all over the country with suggestions for happiness. Every little personal problem becomes a major issue and somebody has a book or a magazine article ready to deal with it. Everyone, it seems, is searching for happiness and peace of mind. In fact, peace of mind has become the great American obsession.

While agreeing that personal happiness is a desirable thing, especially when it springs from joy in the Spirit of Christ Jesus, we maintain that this country needs some *disturbed* minds — millions of them — filled with righteous indignation. How can sane people be self-centered at a time like this? Actually your personal contentment, or mine, should matter little when the fate of Christian nations, and of civilization itself, hangs in the balance; and when Christian sons are held in captivity by barbarians who do not even kill their victims until they first indulge in the fiendish sport of torture.

What has happened to the soul of America? Why is there no outcry — no spontaneous wrath — to make Washington tremble and to jar the United Nations until it topples like the walls of Jericho? Why has the United States Government not sent the full force of its armed might to the rescue of our service men who are being held in foreign lands? What a disgraceful chapter our generation is writing for Anglo-Saxon history!

More than we need peace of mind, we need to discover the hidden architects of destruction within our own borders and bring them to justice. This kind of work is neither easy nor safe to do. But it is essential to the preservation of free nations and Christian civilization.

Moses was not concerned about his own safety or peace of mind when he led the Covenant People from bondage in Egypt to a land of promise. Jeremiah was not thinking of personal happiness as he lay in a dungeon and wept over the fate of a nation whose leaders had refused his counsel and turned their backs on God. General

George Washington was not thinking of himself at Valley Forge; nor did he consider his own pleasure when he left the comfort of his beloved Mount Vernon to take up arduous duties as first president of the new Republic.

The Apostles, and all the martyrs since their day, were able to stand the test; they were willing to drink the cup of suffering, even unto death if necessary, for the sake of the glorious Gospel of Christ. Now, in another time of great tribulation, fellow Christians are facing similar trials. Little did we realize, only twenty or twenty-five years ago, that we would ever see a day when Christians would be persecuted for their faith, as in the days of the early Church. Yet it has happened in our time, and continues until now, in some lands. The very thought makes one wonder whether or not he could endure if tested by persecution.

We too may be nearer the crucial test than we realize. The time is at hand to fortify ourselves for turbulent days ahead. This is no time to cringe and retreat from the scene of action because of opposition and unjust accusations. Every time a soldier of the Cross lifts a banner for Christ he will be challenged by Antichrist; every step he takes to establish righteousness will be dogged by the tread of Satan's defamation league. Only those who "put on the whole armour of God" will be able to stand in the evil day. The fainthearted and unprepared will soon fall out of the battle line.

It is a significant fact that the men who are singled out for persecution at the present time are those who have dared to stand for truth and righteousness in their special fields of service. General Douglas MacArthur, for example, was removed from his command, not for his wrongs, but because he refused to prolong a war that he was not permitted to win. Senator McCarthy, and other members of Senate and House investigating committees, are targets for persecution, not for their misdeeds, but for their efforts to expose traitors and preserve the sovereignty of the United States.

As the time draws near for the overthrow of evil, it will become increasingly dangerous to stand for truth; for "evil men and seducers shall wax worse and worse, deceiving, and being deceived." Paul warns us to expect a struggle to the very end. "Yea," he declares, "and all that will live godly

(Continued on page 105)

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REVIEW of World Affairs

..... By KENNETH DE COURCY

London, January 1 (By Cable)

THE WEST NOW STANDS somewhat perplexed in a political, military and diplomatic no-man's land between two cold wars. The first cold war is over; the second about to begin. The first was lost on points — though the Communists did not gain all to which they aspired. Cold War I started such a long time ago that many people forget the position occupied by the Western Powers at its beginning. Over-all, however, the Western Powers have retreated from vital positions and now face Cold War II in less favorable conditions than those which they enjoyed when Cold War I broke out at Yalta. At that time, they possessed great naval, military and air power and were about to become the exclusive masters of the A-bomb. Russia was exhausted and greatly weak; China was still divided. The Western Powers could, at any moment of their choice, have inflicted great hurt upon the Soviet Union. Instead, although Russia was everywhere demanding concessions which, if granted, would give her vast new strength, the West gave in to her and eventually even embarked upon disarmament.

Only after far-reaching disarmament, the casting away of vital strategic positions and the impoverishment of all the West's most natural and useful friends, did public opinion at last alarm Western governments into some degree of resistance.

The resistance had certain limited successes in a strictly tactical sense. The Greek Communists were defeated; Soviet forces withdrew from northern Persia; West Berlin was held; Western Germany politically stabilized; South Korea defended; Malaya held; Mau Mau was resisted with a measure of success; and Yugoslavia's displeasure with Moscow was, for a time, encouraged.

Whereas from 1945 to 1949, both Russia and China stood in constant fear of annihilation, it is now the Western Powers which are disturbed by the ever-growing danger of a sudden atomic attack — a fear which now profoundly influences high policy and is increasingly to be noticed in all the speeches and declarations of Western statesmen.

How was it possible that Russia and China — which were so weakened and so divided — were able, within so short a time, to become the masters of one-third of the world? Many facts suggest that very skillful treachery at very high levels played the most important part. This conclusion is, however, greatly resented — largely because it involves many important people.

Cold War II will not be won unless Communist infiltration is reduced and Western leadership is in the resolute hands of persons who have an overwhelming sense of mission — men who are one hundred per cent more con-

vinced of the absolute necessity of a Christian victory over Marxism than the most ardent Marxist is of his or her mission. The victor in this struggle will be the nation, or group of nations, the most convinced of its cause. Faith will be the decisive weapon in this warfare; let the scientists be never so brilliant in their discovery, design and production of whatever weapons nature disposes to them from her secret resources of material power.

American politics are little understood in Britain. Most of the present misunderstandings about America arise from the fact that so few people realize that the case of Owen Lattimore (which is only one of many) did not rest on the opinion of one man, but was proved by a mass of authoritative testimonies. This fact has changed the whole course of American domestic policy and has profoundly influenced her foreign policy. Alexander Barmine, a former Russian general, was attached to Soviet Military Intelligence for fourteen years. He renounced Communism and escaped to the United States. As a result, he is now under sentence of death by a Russian court. General Barmine testified under oath as follows: That Owen Lattimore was a member of Russian Military Intelligence; that at one time General Berzin, the head of Russian Military Intelligence, had agreed to lend Lattimore to General Barmine for a secret Soviet project in China, which consisted of shipping to China Russian military equipment, falsely labeled as truck parts for storage in Chinese warehouses, for later use by the Chinese Communists.

At the request of Dean Acheson, Lattimore submitted a secret memorandum. He recommended: 1) that the United States withdraw all support from Korea; 2) that we give no support whatsoever to the anti-Communist forces on Formosa; 3) that we refuse to support any league of Asiatic countries against Communism; 4) that the United States "accept a list of countries recommended for admission to the United Nations by Trygve Lie" (Trygve Lie had recommended that Communist China be admitted to the UN); and, 5) that the United States withdraw its forces from Japan.

When this was first revealed, Acheson called a press conference and denied the existence of such a memorandum. Within hours, however, Lattimore's advice to Ambassador Jessup was "found" by the State Department and made public.

On July 17, 1949, shortly before Lattimore prepared his secret advice (August 1949) to Jessup, he wrote an article in the *Sunday Compass*, a left-wing New York publication, in which he stated, referring to the Marshall Mission: "The problem was how to allow them [China] to fall without making it look as if the United States had pushed them."

In the same article, Lattimore suggested that what had been done in China should be done in Korea also. This was before the Korean war. He stated: "The thing to do, therefore, is to let South Korea fall — but not to let it look as though we pushed it. Hence the recommendation of a parting grant of \$150 million."

The foregoing is only part of a dossier of overwhelming evidence. Nor is this the only case. Until the outside world realizes that America is convinced — and with reason — that her vital security has been compromised by a far-reaching Communist system within the United States, which has actually influenced such large issues as the fate of China and certain European countries, foreigners will not be able correctly to appreciate the politics of America.

The Communist-controlled World Federation of Trade Unions held a meeting in Vienna in the middle of October, at which very important matters were discussed. The first purpose of the conference was to set up an organization for international strikes. The Russians have realized for a long time that, at a decisive moment such as that immediately preceding or following the outbreak of war, an international strike might prove decisive in the event of a Pearl Harbor attack proving impractical. National strikes — especially at a time when governments have assumed emergency powers — are fairly easily prevented or broken. But an international strike — it is thought — would be very different and very hard for governments to cope with. In making a practical study of the problems involved, it was concluded that the most vital point to attack by means of such a strike would be shipping.

An American delegate, who went under the alias of Smith, was optimistic as to the possibilities of sabotage. He pointed out that at such vital works as those of Allis-Chalmers, General Electric, Glenn Martin and Boeing, sabotage is possible, and that men are already posted in places where they can be effective.

Man and machine in the Soviet Union are being adapted to the task of accomplishing, by the end of 1956, what the planners of the Stalin era meant to accomplish, through three consecutive five-year plans, by 1960/61; *i.e.*, to gear the country to the highest pitch of productivity and military preparedness. The Kremlin's aim is to barter "every ounce of Russian surplus for as many pounds of what the State can make good use of, and to import in addition during the next two-three years whatever money and Russian gold can buy."

Thus, a great deal seems to be turning around the next 36 months. No informant has had anything concrete to say about the future beyond it. It can hardly be a coincidence that the year 1956/57, upon which the Soviet leaders are now concentrating their attention, is also the year when the United States and perhaps Great Britain also will be passing through a period of political uncertainty — America, owing to the imminence of the presidential election; and Britain because of a general election in 1956, if Sir Winston Churchill does not change his mind about not going to the country earlier. It must also be remembered that an experimental explosion of the new Russian bomb, on which we reported last month, is due in the second half of 1955; and 1956 is the end of the three-year plan for the Chinese armies.

A three-year plan, due to end in the autumn of 1956, provides for a big expansion of the Chinese armies, and for the creation of several industrial combines which will

make China less dependent on Russia and the satellites for the most essential implements of war. This plan will be financed as to 50 per cent by Soviet loans and advances; mostly in the form of machinery, machine tools and other industrial equipment. This gives some significance to the year 1956, when this big project will be completed. Some observers go so far as to say that, under sufficient pressure, Russia will, therefore, make considerable efforts to avoid a general shooting war before 1956.

As to whether or not the Malenkov regime contemplates going beyond a full-scale political offensive — backed by a mobilized industry and battle-ready armies — most observers feel it is premature to express any definite views. At the same time, it is obvious that in planning such a political offensive, the leaders of the Kremlin cannot be oblivious of the fact that it may not always be possible to stop a snowball from rolling on and turning into an avalanche. Apart from that, the production of tactical atomic weapons is now understood to be well under way. Trusted informants believe that capacity for their output on a fairly large scale is being built up and will be ready by the spring or summer of 1954.

The Czech army autumn maneuvers were based on the idea of a direct attack on Bavaria. There was no assumption of a German offensive against Czechoslovakia. It was assumed that Czech troops could be concentrated without enemy interference. The first atomic artillery regiment has now been organized in the Czech army. It is stationed in Eastern Slovakia, near Kosice. Testing ranges are in the Carpatho-Ukraine. It is thought that Czech atomic artillery is of smaller caliber than the American; but precise details are lacking.

During the last few months, both the Soviet Union and Czechoslovakia have been preparing for gas warfare. We do not yet know the exact nature of the new gases which are being made. The new gases are being made at the Synthesia factory, near Semtin. It is in a wooded area surrounded by five barbed wire entanglements. The immediate area of the factory is guarded by Czech secret police and the outside by the Czech army. It seems that the gases produced are reduced to liquid form. Some is sent to Russia and some stored in Czechoslovakia.

The Soviet Union is making its countermoves against Turkey's participation in Western defense plans. Turkey is by no means immune from Communist intrigue. The Turkish Communist underground has substantial funds which come in mostly via Beyrouth and across the Syrian frontier. Turkish pounds are fairly easy to come by in Beyrouth in exchange for gold. A secret Communist organization was recently discovered consisting of 167 members, practically all of whom had university degrees. The head of it was Chefik Husni Degmer, a fairly well known and very competent doctor. Such people may not be able to make a revolution; but they can be dangerous spies. The Communist movement in Turkey is for espionage rather than revolution.

The foregoing is the one-hundredth presentation of excerpts from "Intelligence Digest — A Review of World Affairs" by Kenneth de Courcy, cabled from London and published in DESTINY by special arrangement with the author.

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Time of Travail

December 28, 1953

A POWDER-KEG world approached the end of 1953 with stresses and friction building up ominously in many focal trouble spots. Hope of a Korean settlement ebbed to the vanishing point as efforts to set up a peace conference collapsed. Periodic clashes erupted on the tense Arab-Israeli frontiers. Accelerating deterioration of France, keystone of the projected European Defense Community, confronted Western statesmen with the necessity of revamping their entire strategic concept.

Yet any replanning Western leaders undertook was belated and inadequate. Politicians in both Britain and America still pursued a naïve and chimerical hope of talking their way out of the impasse created by Russia's mounting stockpile of nuclear weapons. Every effort was bent to lure the Soviets into conferences on atomic energy as well as the German-Austrian problem. This despite the most glaring evidence that agreements with Communists are worthless, and that they use conferences merely to advance their own aggressive designs.

Every day which Western strategists frittered away on futile palliatives lessened civilization's chances of escaping a fearsome holocaust. Unable to discern the transcendent nature of the conflict, involving as it does both the material and spiritual planes, they failed to initiate the sweeping counter-moves which could have turned aside the crisis while time remained.

Korea offers a classic example of how blind and vacillating leadership can turn victory into defeat. Once political meddling balked American military commanders like MacArthur and Van Fleet from crushing the foe, a dismal ensnarement in appeasement and stalemate became inevitable. Foreboding development of this Far Eastern devil's brew will be traced by the time-patterns mapped on the charts.

The November 23 pact under which Red China tendered substantial economic aid to North Korea made plain China's intention of maintaining control over North Korea and virtually erased whatever hope UN diplomats had of unifying North and South

Korea. Time-measures testify dramatically to the importance of this Far Eastern development in unfolding the Divine design of global tribulation. November 23 was:

420 plus two days before January 19, 1955, which will be 15×120 days (hour of warning) after the Chinese-Soviet treaty of friendship and alliance was signed;

1040 days solar (fruition) before October 13, 1956, which will be 2300 days after America entered the Korean war on June 27, 1950.

The first of these items was noted last month. The second is included at the top of Chart I. The 2300 time-factor is that which Daniel relates to the cleansing of the Sanctuary preparatory to the establishment of the New Order of the Ages.

Meanwhile, the Palestine crisis unfolded further as the Israelis invoked the provisions of their armistice agreement with Jordan and called upon the UN Secretary-General to summon both parties to a conference on the border dispute. This came 1290 plus 666 days after the Jerusalem truce went into effect on July 16, 1948 (top of Chart I). The numbers signifying desolation and man's activities in opposition to God appear frequently in combination to mark developments which further the destructive process soon to topple the human world order.

The UN Security Council on November 24 voted "the strongest censure" of the Israelis for their October 14 raid on the Jordan village of Kibya. This came a displacement interval of 286 days after February 11, 1953 when Russia broke diplomatic relations with the Israeli government. It was also 3×286 days after the assassination of Jordan's King Abdullah on July 20, 1951 (top of Chart II).

Russia, in a bold move to influence or wreck the approaching Bermuda conference of Western leaders, agreed on November 26 to attend a Big Four parley. The date was 1290 days solar after Great Britain recognized the Israeli government and 270 days (birth travail) after March 1, 1953 when, according to officially-published reports, Premier Stalin suffered the stroke which resulted in his death.

Meanwhile, in New York the chief

By William O. Lay, Jr.

Soviet delegate to the UN hinted that Russia had atomic, hydrogen and other types of weapons not possessed by the West. It is noteworthy that this threatening disclosure came the measure of Israel's chastisement (390 days) after the United States tested its hydrogen bomb on November 1, 1952 (center of Chart I).

The Communists on November 28 rejected as of "no merit" a 12-point Allied compromise plan for a Korean political conference. On the same day Nationalist China and South Korea announced that they stood "firmly united" in the battle against Communism. The joint statement issued during conferences between Generalissimo Chiang Kai-shek and South Korean President Syngman Rhee also called for a united Asiatic front strongly backed by the United States.

Warning measures set these developments into a significant pattern of unfolding tribulation in the Far East. They fell 7×120 days lunar after August 23, 1951 when the Communists called off the Korean truce talks. Another 7×120 interval extends from November 28 to March 17, 1956, which will close a 2520-day trial or probation period after Communist armies captured the Chinese Nationalist capital of Nanking (upper half of Chart II). November 28 was itself 2520 days lunar after peace treaties with former Axis satellites were signed on February 10, 1947.

Yet another November 28 development related to the Far East occurred in New York when the United States released part of the grisly evidence supporting charges of atrocities committed against prisoners of war by Communist forces in Korea. Over six thousand Americans were listed as victims of enemy barbarism.

Through a Stockholm newspaper, the president of the Indo-Chinese rebels, Ho Chi Minh, offered on November 29 to discuss an armistice for ending the seven-year war against France and the Viet Nam. This Communist move fits into a remarkable 666 pattern, the time-factor being that

marking activities of the enemies of God's Kingdom. It came 666 days after February 2, 1952 when Russia declared World War III already under way. And from November 29 a doubled 666 interval extends to July 23, 1957. This terminal will be 10×286 days (perfection in displacement) after President Truman revealed that Soviet Russia had tested an atomic bomb.

November 29 was also 1600 plus 880 days after February 14, 1947 when Great Britain handed the Palestine issue over to the United Nations. The two time-measures connote judgment and Divine intermediation.

Trieste continued in the headlines on the November 29 terminal as Marshal Tito agreed to a five-Power conference on the disputed territory. The Yugoslav leader also offered to withdraw his troops from the border if Italy pulled back first, and to yield all claims to the city of Trieste if he were granted the hinterland of the Free Territory.

The French on December 2 asked the Viet-Minh rebels for an official statement of their views on a possible armistice in the Indo-China war. This was 2520 days lunar after February 14, 1947. Note from the top of Chart III that the original Ho Chi Minh armistice feeler on November 29 links back to the same initial point.

The Bermuda conference of the

Western Big Three opened on December 4, exactly 880 days after the Korean truce talks began on July 8, 1951 (not charted).

Great Britain and Iran on December 5 announced the resumption of diplomatic relations. This came on the lunar terminal of 420 days after Iran disclosed the diplomatic break on October 17, 1952 (near bottom of Chart III). The 420 time-measure combines the connotations of six and 2520, it being the sixth part of the latter trial or probation period. The renewal of relations touched off violent Communist-fomented demonstrations in turbulent Tehran.

President Eisenhower on December 8 dramatically proposed a UN-controlled four-point plan for channeling atomic energy into peaceful purposes. With the United States as the principal contributor, an atomic "bank" would be established to "serve the needs rather than the fears of mankind." Although the President declared that Russian participation was essential, his plan made no provision for any system of inspection to insure that the bulk of any nation's atomic production was not withheld for aggressive purposes.

Time-measures signifying tribulation and judgment mark this proposal for handing control of atomic energy to the godless UN. It came precisely 1260 days after the United States

entered the Korean war on June 27, 1950. Even more noteworthy is the fact that December 8 was 2×1600 days after the center of the Great Pyramid's Hall of Judgment was reached on March 4-5, 1945. Recall from previous articles that the solar measure of this same 2×1600 time-period separated the first wartime use of the atomic bomb (August 6, 1945) from the opening of the Great Pyramid's Hall of Judgment on September 16, 1936.

December 8 also fell a fruition period of 1040 days before October 13, 1956, which will be 2300 days after America's entry into the Korean war.

Overshadowed by the atomic headlines was the close of the Bermuda conference and the Big Three's bid for Russia to attend a Foreign Ministers' conference in Berlin on January 4.

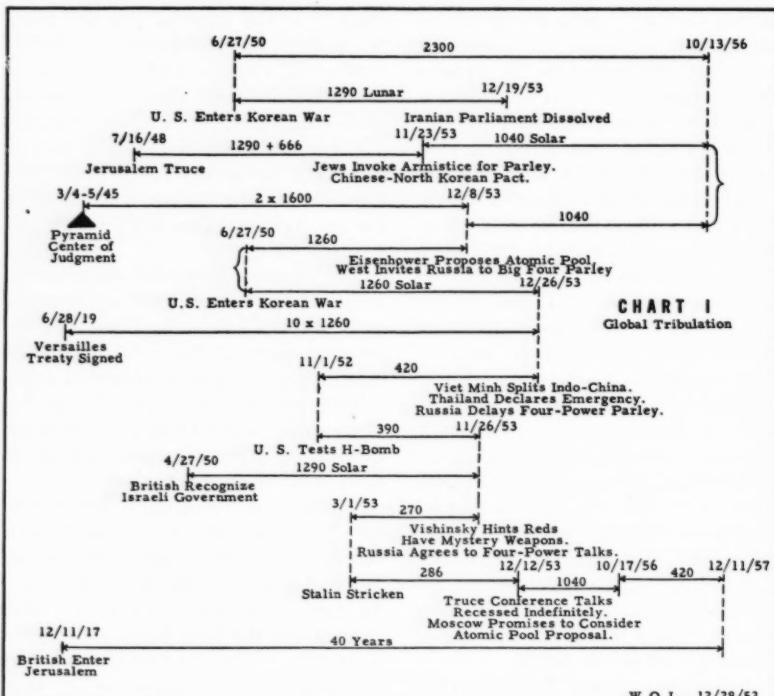
(A chart published on page 25 of the January 1953 issue directed the attention of DESTINY readers to the chronological significance of December 8, 1953.)

Russia's first reaction to the Eisenhower atomic proposals was curt rejection, both by the Moscow radio and the Soviet UN delegate, Andrei Vishinsky. This was 666 days solar after February 2, 1952 when Russia declared World War III under way (near top of Chart III).

The Viet-Minh rebels on December 10 again offered to negotiate toward an end of the Indo-Chinese war if France would respect their "true independence." This came 7×120 days after the Communists broke off the Korean truce talks on August 23, 1951 (center of Chart II).

Even more portentous of accelerating developments in Indo-China were the reports of December 11. On this date the French abandoned Lia Chau, a major outpost near the Chinese border, and braced for a Communist drive against the entire area. The setback came 420 days after Iran announced its diplomatic break with Great Britain (bottom of Chart III).

Efforts to set up a Korean peace conference collapsed on December 12 when American special envoy Arthur H. Dean walked out of a bitter six-hour session with the insolent, arrogant Reds and declared the talks "recessed indefinitely." In Moscow, the Soviet government hedged on its earlier rejection and announced it would give serious attention to the Eisenhower atomic proposals.



These developments came 286 days (displacement) after Stalin was stricken on March 1, 1953. Even more significant is the fact that they came precisely 1040 plus 420 days before December 11, 1957, which will close a forty-year generation after the British entered Jerusalem in 1917 (bottom of Chart I).

American Ambassador Arthur Dean on December 13 stated that talks to arrange a Korean peace conference could not be resumed until the Communists, in addition to retracting their charge of perfidy against the United States, also gave "some indication that they are prepared to negotiate in a reasonable way for the convening of the Korean peace conference."

December 13 was 2 x 286 days solar before July 16, 1955, which will be 1260 days (tribulation) after February 2, 1952 when Russia declared World War III under way. In addition, December 13 fell 286 days lunar after Georgi Malenkov was named Premier of Russia on March 6, 1953. The importance of this milestone was stressed by Igor Gouzenko, former Russian Embassy code clerk who helped crack the Soviet spy ring in Canada, in a recent series of articles. He stated in part:

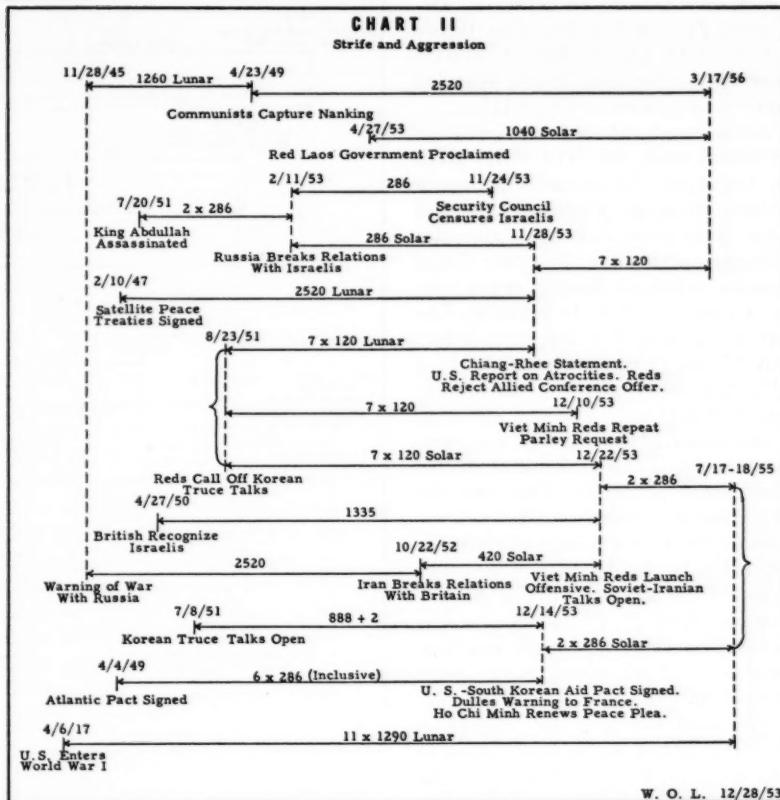
"Malenkov's reign . . . is the end of consolidation of Soviet power, the beginning of new character that is well masked now; it is a period of gathering fruits for which Stalin's regime was built up first of all."

The United States on December 14 warned France that she must ratify the European Defense Community treaty within the next few months or risk withdrawal of American troops from the continent. Secretary of State Dulles declared that the main concern of the Washington Administration was to achieve a situation in which the Western nations, particularly France and Germany, would not commit suicide. He further stated:

"But if they decide to commit suicide, they may have to commit it alone."

It is noteworthy that this development came six times the number of displacement (286) after the Atlantic Pact was signed on April 4, 1949 (bottom of Chart II).

In Seoul, meanwhile, representatives of the United States and South Korea signed an agreement under which the Republic of Korea would receive over six hundred million dol-



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lars in economic rehabilitation during 1954. This came 888 plus two days after Korean truce talks opened in July 1951. On the same day Ho Chi Minh, leader of the Indo-Chinese rebels, declared once again that he was "ready to negotiate" with France to end the war. The Ho Chi Minh peace pleas had already engendered a grave political crisis in Viet Nam where pro-Western Premier Nguyen Van Tam threatened to resign unless permitted to wage total war on the Communist insurgents.

This cluster of December 14 developments also fell 2 x 286 days solar before July 17-18, 1955, which will be 11 x 1290 days lunar after the United States entered World War I in April 1917. Eleven signifies disorder or disintegration.

The Soviet government announced on December 17 that Lavrenti P. Beria, former head of the Russian secret police, had confessed a traitorous plot against the Soviet Union and would be tried for treason. This notice of the "displacement" of Beria came exactly 286 days after Malenkov was named Premier on March 6, 1953 (near bottom of Chart III).

Meanwhile, in Tehran the Iranian

government disclosed that talks with a Soviet delegation on economic and border disputes between Russia and Iran would open on December 22. The announcement came 420 days solar after Iran revealed its diplomatic break with Great Britain in October 1952.

The Shah of Iran on December 19 dissolved the rump parliament held over from the tenure of ex-Premier Mossadegh and cleared the way for new elections. This move, declared by a government spokesman to preface "major developments," came 1290 days lunar after America's entry into the Korean war (top of Chart I).

Russia on December 21 reversed its earlier rejection and indicated a readiness to participate in talks on President Eisenhower's proposal for a world atomic pool. The Kremlin leaders, however, qualified their acceptance by insisting that the conference must consider Russia's plan for a total ban on atomic and hydrogen weapons.

A precisely-unfolding pattern of Russian activities marks this development. It came 286 days solar after Malenkov was named Premier and 666 days after February 24, 1952 when the Western nations limited trade with

the Soviet Union. In addition, December 21 was 2×286 days before July 16, 1955, which will be 1260 days after Russia declared World War III under way (center of Chart III).

After months of seesaw skirmishing in Indo-China, the Viet-Minh Reds on December 22 launched a major offensive from the Vinh area aimed at Laos. This came 7×120 days solar (warning perfected) after the Communists called off Korean truce talks on August 23, 1951. In addition, December 22 was 2×286 days before July 17-18, 1955, which will be 11×1290 days lunar after America's entry into World War I.

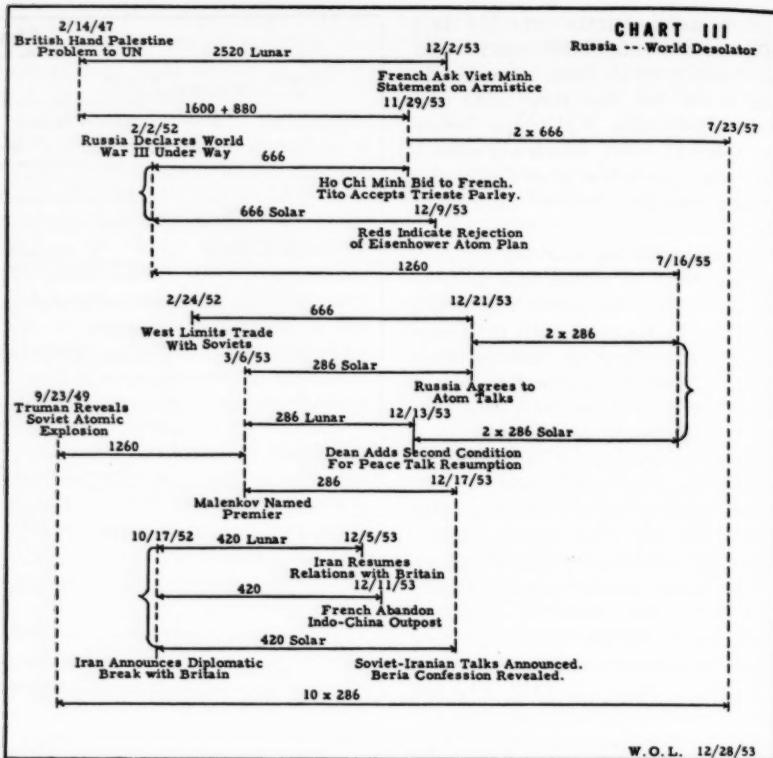
December 22 also marked the opening of Soviet-Iranian talks on economic and border problems. This was 420 days solar after Iran formally broke relations with Great Britain on October 22, 1952. It also fell 1335 days after Britain recognized the Israeli government on April 27, 1950. Both the Far and Middle Eastern patterns touching December 22 are noted on the lower half of Chart II.

The swift sweep of the Viet-Minh offensive carried across Indo-China in four days. As Red forces reached the Western border of Laos on December 26, the government of Thailand proclaimed a state of emergency in nine of its frontier provinces and rushed troops to reinforce the border.

An outstanding set of tribulation measures mark this date. It fell 1260 days solar after America's entry into the Korean war on June 27, 1950. Even more significant is the 10×1260 interval separating December 26 from June 28, 1919 when the Versailles Treaty was signed (center of Chart I). Finally, December 26 was 420 days after the United States tested its H-bomb on November 1, 1952.

The Russians on December 26 suggested that Big Four Foreign Ministers' meetings start in Berlin on January 25, three weeks later than the date proposed by the Allies.

The step-up of diplomatic skirmishing during December, coupled with the sudden Communist onslaught in Indo-China, foreshadowed crucial events during the months of 1954. As 1953 ended, many commentators predicted that the coming year would see an easing of international tensions. These Pollyanna pronouncements, however, misled no one who was aware of the meaning of the times and of the forces arrayed for battle to the death.



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The Communist conspiracy against God and His Kingdom on earth does not change. Its objective is the same regardless of tactical shifts and twists. Deceit and duplicity mark its every act. This was never more apparent than during the past Christmas season when Kremlin representatives in Moscow and Washington voiced messages of peace and good will to the American people even as its armies launched new aggressive assaults in Indo-China. But the day is near when its evil aims will be clear to all.

Chronological measures noted by these articles testify to the surpassing importance of the next three years. No one but The Wonderful Numberer Himself can know when the supreme climax will come. All who are spiritually alert, however, will recognize that the signs of the times call for day-to-day redoubling of watchfulness and readiness. The hour of redemption, the long-anticipated Divine intervention in troubled mundane affairs, may be awaited as confidently as tomorrow's sunrise.



BY WILLIAM J. BAXTER



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HERE IS A BOOK that will answer the many questions frequently asked as to whether or not climatic changes are taking place. Actually there is a major revolution occurring all over the world in the kind of weather that governs animal life, marine life and human life. The heat zone of the world is moving northward at an accelerated pace and, if this trend continues, the results are destined to bring about startling changes which will affect all life upon this globe. Mr. Baxter states in the preface to this book:

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When Ye Think Not

THE BIBLE HAS much to say about times of travail as descriptive of the distress and trouble which overtake a people or a nation in judgment. A few illustrations will suffice to demonstrate this. When Jeremiah was instructed to go to Lebanon and cry out against it because of its wickedness, he likened the disasters which would overwhelm its inhabitants to the pangs of travail. He exclaimed:

"O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!" (Jer. 22: 23.)

Speaking of the judgment that was coming upon Damascus, the prophet used the same terms:

"Damascus is waxed feeble, and turneth herself to flee, and fear hath seized on her: anguish and sorrows have taken her, as a woman in travail." (Jer. 49: 24.)

Commenting upon the coming destruction of Babylon, when the knowledge of the movements of the enemy against the city was brought to the attention of the king of Babylon, Jeremiah described his reaction:

"The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, and pangs as of a woman in travail." (Jer. 50: 43.)

Zion Redeemed With Judgment

Many other cases could be cited where the travail of a woman is employed as a term to describe the coming of judgment. It has graphically depicted the passing of cities and civilizations in the past. None of the ancient cities and kingdoms Jeremiah mentioned are shown to have survived their period of travail; they passed away under the severity of judgment. The only exception is Zion, of whom God through Isaiah declares:

"And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin [remove all impurities and hardness]: And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness." (Isa. 1: 25-27.)

Instead of perishing in the day of judgment when she enters the time of

her travail, Zion is to bring forth, "for as soon as Zion travailed, she brought forth her children" (Isa. 66: 8). This period of travail for God's people is closely associated with the events of the Great and Terrible Day of the Lord.

Birth of a New Age

But the Scriptural use of the term "travail" goes much further than to simply typify judgment. In both the Bible and the Apocrypha, "conception," "gestation," "travail" and "birth" are all symbolical designations to illustrate the process that will bring a new age into being. Particular reference is made to the time of travail as indicative of the anguish of the final tribulation through which God's people must pass before the new order will become an actuality.

The years from August 2, 1909 to August 20, 1953 have long been established as the period of the Consummation of the Age, as defined in the symbolism of the Great Pyramid. In DESTINY for January 1952, in "Let the Hour Declare It," reference was made to this period and its closing date of August 20, 1953 as follows:

"Apart from having knowledge of the date, which is established by Great Pyramid chronology, we do not know what will happen on the day of August 20, 1953. But we do know this: it is not the end of the world; it is the Consummation of the Age."

Now that the date of August 20, 1953 has come and gone, we do know that its significance was marked by a number of important developments, perhaps the most outstanding being the revelation that Soviet Russia is now in possession of the hydrogen bomb. As stated in DESTINY for November 1953:

"The whole significance of what has occurred at the termination of the Consummation of the Age will become increasingly apparent in days to come, for it is a development affecting the entire human race, which is actually nearer to the possibility of extinction than at any other time in its history, not excepting the generation of Noah."

Meaning of Consummation

In order that we may consider the fuller import of the new epoch entered

By Howard B. Rand

upon on the day of August 20, 1953, let us recall to mind the following quotation from "Let the Hour Declare It" which defines the meaning of consummation:

"Just what is meant by the Consummation of the Age? It is certain that it does not mean the end of all things. To consummate means 'to bring to completion or perfection' and it is highly significant that this term is used in connection with the completion of marriage when a man and a woman become one flesh through the consummation of the marriage relationship. The analogy is striking, for just as a man and a woman become one in marriage and a new order of life begins for them, so, too, the Consummation of the Age will be the beginning of life anew for God's people Israel, leading to the birth of a new era."

The statement, "leading to the birth of a new era," anticipated the fact that there would be the institution of a process involving time — a process which would be initiated by the events of August 20, 1953, ultimately bringing about the birth of a new era. If, then, August 20, 1953 marked the time of conception, the period of gestation which would follow would of necessity consume time, just as conception to birth for humankind consumes a period of nine months. There is a significant factor that enters into this analogy insofar as the people of the Kingdom are concerned, as brought out in a recent statement in correspondence with Mr. Leonard Ward:

"Much has and will be made of the fact that apparently nothing really spectacular happened to mark August 20, 1953. This is not surprising as conception is not a matter of public knowledge but is a matter of doubt even to the parties thereto until some lapse of time."

If, as we believe, August 20, 1953 marked a distinct change in God's dealings with His people, and that change was of such a nature as to conform with the above aspect of conception, then, in order for every phase of the analogy to be correct, it will also take time to bring to recognition the actuality of the changes which were initiated at that time.

Definitions of Conception

One definition of conception is that it marks the beginning. With a married couple entering upon their new life together, there is the beginning of a new life that is born after an interval of nine months. But conception is also the function or process of forming an idea. In this sense there was actual conception in the minds of many — particularly those charged with the responsibility of national affairs — in the pain of the announcement, confirmed by our national leaders on August 20, 1953, that Soviet Russia is now in possession of the hydrogen bomb. It was immediately recognized, and so stated by thoughtful men and women, that, to curb the mad rush toward self-destruction, a new order must be born. The inevitable conclusion was reached that only by the coming into being of a new order of life would men escape the horrors of a war so terrible that there would be neither victor nor vanquished in the destruction that would follow.

Still governed by the sorrow of the Adamic curse as Israel passes from the old order into the new, the aspects of pain and anguish are the most prominent in this spiritual analogy. Normally following is the period of nausea in gestation, to be succeeded later by the extreme distress of travail. How appropriately this applies to our present national experience. The revelations of the bestial atrocities committed upon prisoners of war in Korea have made the nation literally ill. Coupled with this has been the increase in tempo of the investigations into Communist spy activities in our midst. With one exposure after another revealing the extent to which these forces of evil have been able to penetrate our government, helped by officials in high places, the effect upon the nation indeed parallels the condition of nausea that follows conception. The violent reactions, both in behalf of and against these revelations of spy activities in our land, amply fulfill all the requirements as to type.

Unfortunately, it is not possible for the nation to bring the desired new order to birth without experiencing the travail of the difficulties which must first be overcome. Powerful subversive forces are operating behind the scenes, manipulating political and economic forces to prevent this change. Therefore, anguish and distress, producing

mental and physical agony, are in store for the nation before, figuratively speaking, it is delivered by a spiritual awakening that will arouse the people to the true nature and extent of the insidious activities of the enemy within.

Zion Travails

The period of Zion's travail is synonymous with the events of the Great and Terrible Day of the Lord and, speaking of its effect upon Israel and Judah, Jeremiah prophesied:

"For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace." (Jer. 30: 5.)

What an apt description of the present time and of the conditions extant throughout the earth today! It is, indeed, a time of fear and of uneasy truce, but not of peace.

Watching conditions develop, Jeremiah was moved to give a most unusual illustration to depict the extraordinary circumstances to prevail during the Great and Terrible Day of the Lord:

"Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?" (Jer. 30: 6.)

In this way Jeremiah foretold the extremes of pain, sorrow and anguish that would come upon God's people and he exclaimed:

"Alas! For that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." (Jer. 30: 7.)

Then follows the promise of deliverance, after which God's people will be at rest and their enemies will no longer be able to afflict them.

Jacob's Trouble

What is this Time of Jacob's Trouble and the events that make it so terrible? Here we have a reference to a period of extreme difficulty in the life of Jacob, which was to be a type of the troubles which would overtake his posterity in the last days. Jacob experienced two periods of trouble of twenty-two years each, but perhaps the most difficult time of all was when he heard that his brother Esau was coming to meet him with four hundred armed men.* Esau had sworn that he would kill Jacob and Jacob was in great fear,

* See *Primogenesis*, Chapters XIII and XIV. \$5.00 postpaid, Destiny Publishers, Haverhill, Mass.

not only for his own life, but for the lives of his wives and their children as well. The night before Esau arrived Jacob wrestled all night with the Angel of the Lord. It was not until he arrived at the place spiritually in that night of struggle where he became willing to make full restoration to his brother that God blessed him. It was a time of spiritual travail for Jacob and he was not delivered from the anguish of the situation he faced until he became willing to do God's will.

The parallel is about to be completed in the period of spiritual travail facing the Anglo-Saxon-Celtic peoples as an unrelenting and vicious foe prepares to move against us. Jacob's night of wrestling will be duplicated — but on a national scale — and before that struggle is over God's people will awaken to the realization that, unless God blesses them, there will be no deliverance from their enemies. It will be forcefully brought home to them that only by their willingness to make full restoration of His commandments, statutes and judgments will God intervene in their behalf and move to destroy their foes. A study of all that the prophets have said leads to no other conclusion.

Micah's Summary

In a brief summary of the history from the exile to the time of the restoration, Micah declares that the period of travail will come when the nations gather against God's people. The prophet shows it to be a time when there are no men of real ability as leaders and "little men" are in office undertaking to direct the affairs of state. Unable to guide the nation aright, or look out for the interests of the people, voices of discontent are heard, so Micah exclaims:

"Now why dost thou cry out aloud? Is there no king in thee? Is thy counsellor perished? For pangs have taken thee as a woman in travail. Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail." (Micah 4: 9-10.)

Micah then outlines the future steps in Israel's history, beginning with the exile when the people went forth from the cities, and from the land of Assyria, moving into the wilderness of central and southern Europe, and finally becoming subject in the latter days to the enslaving system of Babylon the Great. After that, Micah prophesied, the Lord would move to deliver His people. The prophet states of that time:

"There shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies." (Micah 4: 10.)

This is the time when the call to come out of Babylon is to be heard, as foretold by John in Revelation:

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18: 4.)

The time when Micah declares His people will be in travail the prophet shows to be the same time that the nations are gathering to annihilate them:

"Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor." (Micah 4: 11-12.)

Smith and Goodspeed render the latter part of this quotation as follows:

"He has gathered them like grain to the threshing-floor."

These prophetic statements indicate the time of fulfillment. It is harvest time, the end of the age, when deliverance is coming for God's people and the instructions issued to them in this time of travail are:

"Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." (Micah 4: 13.)

The Man-Child

In Isaiah's 66th chapter an unusual aspect of the analogy we are considering is introduced the implications of which are deep and far-reaching. Speaking of Zion, Isaiah prophesied:

"Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once?" (Isa. 66: 7-8.)

Ferrar Fenton renders the latter part of this verse as follows:

"Who has heard such a thing? Who has seen it like that? For the earth to produce in a day! — In a moment a Nation be born?"

The prophet then goes on to state that Zion will travail and bring forth her children:

"For as soon as Zion travailed, she brought forth her children." (Isa. 66: 8.)

But to what does he refer by this birth of a man-child prior to travail? He speaks of it as "*born from the earth*" and "*a nation born in a day*." What does this mean? We do know that a day is coming when, suddenly and without warning, and as the result of a summons issued from above, those who, from among the dead, are destined to reign in the Kingdom of God will awaken from the dust of the earth in the First Resurrection, brought into being as though born from the earth.* Also, those among the living who are selected to rule with them will be translated at the same time and together, both from among the dead and from among the living, this assembling of the coming rulers in the Kingdom will literally constitute the birth of a nation in a day. This is the expectation of the overcomers and that it is to occur is clear from Isaiah's statement:

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs." (Isa. 26: 19.)

Jesus Christ will rule the nations with a rod of iron and of those who become rulers with Him in His Kingdom, who are overcomers, John declares:

"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star." (Rev. 2: 26-28.)

Hour Predetermined

Not only are we informed that there will be a birth from among the dead — a resurrection — but it has been made quite clear that such a birth will come at an hour already determined, having been preordained in the councils of God. The certainty of its coming and timing is as sure as the day of travail that comes upon a woman with child. This was set forth by the Angel in his instructions to Esdras, who impatiently desired that the time of that resurrection be hastened. The Angel told Esdras:

"You cannot hurry faster than the Most High, for you hurry for your own self, but he who is above hurries for many.

* See "The Summons to the Rulers," DESTINY for October 1953, pp. 357-358.

Did not the souls of the upright ask about these things in their rooms, saying, 'How long must I hope thus? And when will the harvest of our reward come?' And Jermiel, the archangel, answered them and said, 'When the number of those who are like you is complete, for he has weighed the world in the balance, and has measured the times with a measure, and carefully counted the hours, and he will not move or disturb them, until the prescribed measure is reached.'

"And I answered and said, 'O Sovereign Lord, but all even of us are full of ungodliness. And let not the harvest of the upright be perchance kept back, on account of the sins of those who live on the earth.' And he answered me and said, 'Go and ask a woman who is with child if when she has completed her nine months her womb can keep the child within her any longer.' And I said, 'No, sir, it cannot.' And he said to me, 'In Hades the storehouses of souls are like the womb; for just as a woman who is bearing a child makes haste to escape the inevitable birth, so these places also make haste to give up those things that were intrusted to them from the beginning. Then those things which you desire to see will be disclosed to you.'" (II Esdras 4: 34-43, Smith & Goodspeed Trans.)

It is of special interest to note that *even the hours have been carefully counted* so that the day of resurrection will be inaugurated on time. Hosea had reference to this day of resurrection when of Israel's dead he exclaimed:

"I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." (Hosea 13: 14.)

A Great Wonder

Isaiah's prophecy of the birth of a man-child before Zion travails immediately brings to mind the awesome description by John of a great wonder which he beheld:

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon . . . stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." (Rev. 12: 1-4.)

This woman typifies Israel, as shown in *Study in Revelation*,* having the symbols of the family of Jacob and the signs of the twelve tribes of Israel. The

* \$3.50 postpaid. Destiny Publishers, Haverhill, Mass.

man-child born to her was Jesus Christ, who was taken up into heaven following His resurrection, the Dragon being unable to destroy Him as he planned.

In these prophecies by Isaiah and John there is an intricate blending of symbolisms to provide information that the wise will understand. The man-child to whom Isaiah refers is born without travail and is brought forth from the earth. This use of the term "man-child" by Isaiah is not without significance, since the symbolism applies to those closely associated with the Man-Child of Revelation, being those who are His body and will reign with Him in His Kingdom.

There is warrant for this interpretation, for we have a somewhat similar double interpretation of the statement by Hosea:

"When Israel was a child, then I loved him, and called my son out of Egypt." (Hosea 11: 1.)

Israel was called out of Egypt in the Exodus and Matthew uses this to confirm the fact that Jesus was also called out of that land after Joseph and Mary fled there with Him as a babe to escape Herod's murderous plan.

The Red Dragon

When the prophecies of Isaiah and John concerning the "man-child" are mingled together, the import of the whole analogy is striking. The time is at hand for the womb of Sheol to give up its dead. Just as the Red Dragon stood before the woman when our Lord was born in order to destroy Him, so today the Red Dragon of Communism is preparing to devour those who will come forth from the grave. Its minions will very likely plan to use in their attack the atomic weapons now at their command, feeling that it is with these weapons alone that they can hope to destroy those whom they will recognize as of supernatural mien, who, if not destroyed, will seal their own doom. Esdras tells us that these evil forces will fight even though they are terrified at what they behold:

"All they which were gathered together to subdue him were sore afraid, and yet durst fight." (II Esdras 13: 8.)

When the First Resurrection occurs, the modern Red Dragon of Communism will strike in a supreme endeavor to prevent the rulers of His Kingdom from taking their positions of authority and power. The symbolism that refers to the ascending of Jesus after His res-

urrection also applies to them, for they too are "caught up unto God, and to his throne." Paul confirms this:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (I Thess. 4: 16-17.)

Birth of a New Order

In the analogy it is not until after this has taken place that the Red Dragon, angered at the woman, makes war upon her seed. Since the birth of the man-child in Isaiah's account precedes Zion's period of travail, it follows that when the pangs of travail do come upon Zion, leading to the birth of "her children," they will be the result of the foe moving in aggression against her. This is additional confirmation of the conclusion drawn from the statements of the prophets that, before the most terrible phase of the Battle of That Great Day of God Almighty begins, the resurrection and ascension of His witnesses will have become an actuality. Will the knowledge that such an event has taken place be a part of the tidings out of the north and east (Dan. 11: 44) that will send the hordes of Soviet Russia forth in great fury to destroy many?

The Glorious Encampment

There is one more aspect of this correlation of analogies we have been considering which supplies further proof of the timing of these events and at the same time provides an explanation of an incident recorded in the story the Bible tells concerning the life of Jacob which has been little understood. After Jacob fled from Laban's household, taking his wives, their children and his flocks and herds, his father-in-law pursued and overtook him. Finally, following an exchange of

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arguments, the family difficulties between Laban and Jacob were adjusted and Laban bid them all farewell and returned to his home. Following this, the Biblical account records a unique experience in Jacob's life:

"And Jacob went on his way, and the angels of God met him." (Gen. 32: 1.)

Jacob exclaimed, "This is God's host!" Moffatt renders it, "This is God's camp!" Ferrer Fenton translates the ejaculation, "What a glorious encampment of God this place is!" Jacob's encounter with his brother Esau still lay ahead of him and the revealing of the Hosts of the Lord to him must have encouraged and strengthened him for the ordeal through which he was to pass. It is reasonable to believe it had a great influence upon Jacob so that he became willing to submit to God's demands, although it took the anguish of the night of wrestling to complete the spiritual change within him.

Let it be emphasized that Jacob's meeting of God's Hosts was *prior to* his meeting with Esau, the fear of which also contributed to his recognition of his need for God's blessing. The striking parallel here is that, prior to the time of spiritual awakening as the result of the sorrow and anguish brought on by the events of the Great and Terrible Day of the Lord, the resurrection itself is timed to take place. There is certainly a similarity in happenings here, for both have definite supernatural elements, the one in the life of Jacob and the other in the life of the posterity of Jacob, fulfilling a remarkable parallel during the Time of Jacob's Trouble. The outcome with modern Israel will be identical with Jacob's experience — the revelation of that which is supernatural will be the final factor causing the great spiritual upsurge that will bring home to God's people their great need for Divine protection as their vicious enemy moves against them.

The prophetic and chronological implications involved here are of electrifying import, for it will be suddenly and without prior warning that the reality of the resurrection will burst upon a startled world. To the wise who will understand attention must be directed once again to our Lord's words in Luke 12: 40: "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not."

Hansel and Grethel

FEW OF THE fairy tales have quite the Germanic flavor that we find in the story of Hansel and Grethel. Perhaps it is the forest background for the plot which links it in our minds with the forested parts of northern Europe. Certainly, the little gingerbread house has its associations in our minds as we read of the two children coming into a clearing and finding the house all covered with cakes and candy. Saxon children have dreamed of such dainties for centuries and Saxon parents have rewarded their children with sugared gingerbread down through the years. It is traditional in Germany and in Holland even to this day; "pfeffer-kuchen" (gingerbread) is a delicacy which every child looks forward to, especially at holiday times.

There is no story, therefore, that has quite the appeal to children as the story of Hansel and Grethel because of its associations with candy and cakes. And the story is probably as familiar to us as any ever told. Our hearts are touched when we read of the lack of food in the household of the little family of four; our sympathy goes out to the two children when we read of the plan of the mother to lose them deep in the forest, with only a crust of bread and a little fire to keep them warm. We feel sorry for the father as this scheme is presented to him, and for the children, who overhear the plan for their disposal in the forest.

Later we feel the anguish of spirit that visited these two as they plodded wearily through the forest and experienced the most extreme feeling of loneliness imaginable. Hungry, unwanted, without direction, we follow them to where they found the little clearing in the woods. There before them, to their astonishment, sat the little gingerbread house, all decorated with cake and candy. What a delight to their joyful eyes! What a picture of ecstasy: Hansel running to break off a piece of the cake roof and calling to Grethel to help herself to some of the sugar candy pane! This is a picture as captivating to us as the memories we have of our own childhood. What is more natural than that they should

assuage their hunger with these pretty things to eat?

Little did they realize that a witch had built this house as a trap; nor did they know that they would be held prisoner within its walls. They were to learn, in time, that the vindictive scheme was that they themselves were to be eaten in return for these bits of sweets, by which they were being baited.

Our discovery of the symbolism hidden within the structure of the story of Hansel and Grethel permits us to approach the story of the children of Israel with new enlightenment. For this story is but another of the many Saxon folk tales which give us the details of the wanderings of the children of Israel after they left the captivity of the Assyrians, during a period of which we have scant historical record.

It is for this reason that these fairy tales are of such value to the modern reader of the Bible, who seeks a true understanding of his heritage and a full comprehension of the story the Bible tells. Reading these stories he begins to realize that they connect him with the ten lost tribes of Israel taken captive by Tiglath-Pileser III in 740 B.C. And in reading the present story he finds that it also deals with the House of Judah, taken captive to Babylon by King Nebuchadnezzar some time later. The reader will discover how the author has reached far back into Israel tradition, to the days of Jacob, when he joined his twelve sons in their sojourn in Egypt. Certain symbols used are familiar to us; others are completely new. The latter are born of the new environment in which the children of Israel found themselves; they fit the new character of the people.

It is with this set of new symbols that we may make a fresh approach to the Bible. While many of the actual happenings of history are here wrapped in the garments of so-called fairy tale lore, we can, if we will, discern the truth lying beneath their outer covering. We discover, also, that God had a reason for permitting this to be so, for in His great plan for his people He has hidden from them for a time

By Rev. James Haggart

their own identity. Yet this identity is carefully concealed in the symbology of the books of the Bible (particularly in the Book of Revelation).

Not many Christians today realize the significance of the fact that, after the reign of Solomon, Israel was divided into two kingdoms: the northern ten-tribed kingdom, thereafter known as the House of Israel, with its capital at Samaria in the north, and the House of Judah, which remained at Jerusalem. The whole import of this division into two kingdoms cannot be fully comprehended except in terms of the historical happenings extending from that day to this — particularly the fact that the modern representatives of the House of Israel are the Anglo-Saxon-Celtic peoples. The interlinked destiny of the House of Israel and the House of Judah is carefully recognized in the story of Hansel and Grethel.

In this story we have a specific reference to the House of Judah. Here the author has joined the two houses together as brother and sister; he has put them hand in hand, one comforting and calming the fears of the other as they wander through the darkness of the forest. Theirs was a mother who was interested primarily in herself and her own self-preservation, while it was their father whose heart was wrung with anguish that he must be separated from his children. If Hansel is Judah and Grethel is Israel, who, in our story, is their father and mother?

The mother of Hansel and Grethel lacked the selfless affection which characterizes a true mother. She was more like a stepmother, such as the stepmother of Cinderella.* In relation to Israel she is here representative of that part of Babylon worship which emerged in Palestine and in Egypt as the worship of Baal, which, in the Book of Revelation, is referred to as "MYSTERY, BABYLON." It is with a strange kind of poetic license that the spinner of this tale creates a mother for Hansel and Grethel who is both greedy and self-centered, so much so

* See "The 'Cinderella' Race," DESTINY for January 1954, pp. 17-20.

that she will sacrifice her children to her own preservation by turning them out to die in the wilderness. This characterization of an unnatural mother will best be understood as we proceed with our study of the story and relate it to other happenings as recorded in the Old Testament of the Bible.

The identity of the father in our story is disclosed by his condition of near-starvation. His children representing the twelve tribes of Israel, there is only one man in the Bible who answers this description: *Jacob!* To be sure, Joseph was sold into slavery and rose to a place of great power in Egypt. But it was during a time of famine in Canaan that Jacob sent his sons into Egypt to buy corn, and we will see how this relates to our story.

In the Bible the account is given of only two times of exodus of the people of Israel *out* of the land of Canaan, the land that was given to them by God. The first exodus was by the progenitors of the twelve tribes themselves, the sons of Jacob. The first exodus was because of lack of food in the land of Canaan and in the home of Jacob; hence its association with our story. The opening words of the fairy tale state:

"Hard by a great forest dwelt a poor woodcutter [Jacob] with his wife and his two children. . . . He had little to bite and to break, and once, when great scarcity fell on the land, he could no longer provide daily bread."

A corresponding condition will be found in the Bible in Genesis 41: 56-57 and 42: 1-3. It is a condition fitting exactly that of our woodchopper, who sent his two children (symbolic of the twelve children of Jacob) out to forage for food. In the Bible account it was Jacob who sacrificed his high affection for his sons (even to Benjamin, his favorite) when he sent them down to Egypt for corn.

"And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands. Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die. And Joseph's ten brethren went down

to buy corn in Egypt." (Gen. 41: 56-57; 42: 1-3.)

As a result of this journey to Egypt and the disclosure that Joseph was their brother, the eleven brothers were persuaded by Joseph to go down and live in Egypt.

"Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: and thou shalt dwell in the land of Goshen." (Gen. 45: 9-10.)

It is important at this point to remember that with Jacob and his sons went the stone of Bethel. This was the stone upon which Jacob had laid his head when he dreamed of "angels of God ascending and descending" (Gen. 28: 12). When he woke he made a vow:

"If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house." (Gen. 28: 20-22.)

This was the stone that Jacob and his sons carried with them wherever they went, as it was a symbol to them of their covenant with God. It was by the grace of this covenant, and under the leadership of Moses, that the children of Israel were to be delivered out of Egypt and "find their way back home." Here we have a direct connection in the two stories with the use of the symbol of "the stone." In the Bible story the word is used in the singular, while in the folk story it is employed in the plural.

To turn to the story, when Hansel overheard his father and mother discussing their lack of food and their plan to place the children in the forest to forage for themselves, he went outside and put into his pocket some small stones. Using these stones he planned to "find his way back home" through the wilderness, dropping the stones in the path as they made their way along. The "stones" are here identified with the "stone of Bethel," carried by the sons of Jacob into Egypt. For the stone accompanied the twelve sons of Jacob on their journey to Egypt and also returned with their descendants, the twelve tribes of Israel, to Canaan under the leadership of Moses.

In the story it was the means by which Hansel and Gretel (the twelve tribes) found their way back home (Canaan) after being lost in the wilderness (Egypt).

When Hansel overheard his parents planning a second time to abandon him and his sister in the forest, he sought to go out again and gather some pebble-stones in order that he might mark his way back home. But this time he found the door had been locked, so that he could not get out to gather the stones. Nevertheless, he comforted his little sister, reassuring her with the words, "Do not cry, Gretel, go to sleep quietly, the good God will help us."

The next day Hansel took the bread that was given them to eat, broke it into small pieces, and scattered it along the way as they were again led into the forest. He hoped, by aid of the moonlight, to find his way back home by these pieces of bread, just as he had by following the pebble-stones. But his plans were upset. "When the moon came out, they set out, but they found no crumbs, for the many thousands of birds which fly about in the woods and fields had picked them all up."

Here we see the compulsory action of the laws of God, forbidding the children of Israel to return to their homeland. This applied to the House of Judah as well as the House of Israel, for the second exodus of the children of Israel from their homeland was into Assyria and Babylon, this time by force of arms. To be sure, the House of Israel was taken about a hundred and thirty years before Judah, but both paid the same penalty for their disregard of God's laws.

"For so it was that the children of Israel had sinned against the Lord their God . . . and walked in the statutes of the heathen . . . and they left all the commandments of the Lord their God. . . . Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only. Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made." (II Kings 17: 7-19.)

Judah also was punished by deportation and found herself taken captive to Babylon, even as Israel had been taken into Assyria many years before.

Because they are all of the same origin (though separated into two groups), our Saxon scribe has repre-

sented Israel and Judah as being taken away together from their homeland in the Great Captivities. But it is highly significant that *the stone of Bethel did not go with them*. This stone, the token of God's covenant, was temporarily taken from them.* Abandoned in the temple at Jerusalem, it became the Divinely-assigned task of Jeremiah to take it, together with the daughters of Zedekiah, the Ark of the Covenant and other relics, to Egypt and thence by sea to northern Ireland. The "seven times" of punishment (2520 years) had begun for the children of Israel and all that might connect them with their past was severed. Except for a very small portion of Judah who returned to Jerusalem, and a part of Benjamin and Levi, the children of Israel were truly "lost in the forest" and also lost to history.

The House of Judah, then, followed the House of Israel out of northern Persia across southern Russia and central Europe to Normandy, Denmark and Germany (Jutland: land of the Jutes or Judahites). Indeed, a part of the Zarah branch of the House of Judah had already gone on to what is now Scotland and England by sea and land at the time of their first enslavement in Egypt. They were to be joined by the House of Israel later, and most of the remainder of the Pharez branch of the House of Judah, in this faraway land. The latter came, determined to lead a new life, to find a land where they would be free to follow the commandments of God. This land was the same described by Isaiah as the "Isles" of the west, meaning Ireland, Scotland, England and Wales (Isaiah 49: 1 and 60: 9), and subsequently the Americas, Australia and New Zealand.

In II Esdras 13: 42 it is said of the children of Israel that, after their succumbing to the worship of the Mother of Heaven in Egypt and of Baal in the land of Canaan, and their subsequent punishment of captivity in Persia, there arose in them a desire "to leave the heathen population, and go to a more distant region, where the human race had never lived, so that there perhaps they might keep their statutes, which they had not kept in their own country." Just as Israel had resolved on a new life, in a new land, where she could be free to live according to God's laws, so, too, there were

* See "Elizabeth: Name of Destiny," DESTINY for May 1953, pp. 159-160.

many of Judah who decided upon the same course.

The "pieces of bread" which Hansel scattered, and which were devoured by the birds, are of interest as an example of the use of symbology in these Saxon folk tales. In John 6: 35 Jesus said, "I am the bread of life: he that cometh to me shall never hunger. . . ." Bread represents the inspired "word of God" to the overcomers, the truth, and is intimately associated with the Holy Spirit of God. Again, in relation to the activities of the Holy Spirit, we meet up with "birds" who pick up the bread along the way. And again it is a white bird who leads the lost children through the woods to the place where they find the little house. The white bird, as in the story of Cinderella, represents the descent of the "Holy Spirit." In this case it represents the "leading of the way" by the Holy Spirit of God. It was by this means, and this alone, that the children of Israel were led and protected as they proceeded on their way to the shores of the British Isles.

In the same way, it may be said, the Holy Spirit of God has done its perfect work in preserving the truth of the Anglo-Saxon heritage through the creation of the Saxon folk tales. Actually, these tales are records of the flight of these people and they are dropped, like pieces of bread, along the way so that the children of Israel may discover the truth of their own origin. By the grace and gift of the Holy Spirit these "bread crumbs" become exceedingly meaningful to their readers. It is to be hoped that God's people will partake of them anew, with the insight which comes only of the Holy Spirit, so that their true meaning may now be revealed. It is part of the marvel of God's ways that He reveals all things to all men in time. But certain truths He veils in mystery until the proper hour.

We will also note that, having been led to the cottage by the little white bird, the cottage itself is described as "built of bread and covered with cakes." The cottage signifies England, as we have already discovered in our study of the story of Snow-white.* But here we have a cottage built of bread. This clearly describes the early faith of the English Church, founded as early as 38 A.D. by Joseph of Arimathea and his followers. It describes a

* See "The Story of Snow-White," DESTINY for June 1953, pp. 197-200.

church born of the simple words and admonitions of Jesus; a Christian church that grew and expanded in this fertile soil, unspoiled by the pagan practices so rampant in the countries around the Mediterranean Sea.

But we will also notice that this bread is "covered with cakes." What is the significance here? The determination of the children of Israel to return to the laws of God and to rededicate their lives according to the words of Jesus was glossed over with the "fancy icing and sugar" of the pagan ritual that followed them to the place where they had fled.

The cake with which the bread of the cottage was covered bespeaks the pomp and show of pagan religious worship; it is that which is designed to attract the eye, with little intent to satisfy the soul. Hansel and Gretel found little of nourishment in this kind of fare. The word "gingerbread" has come to have a colloquial meaning to us stemming possibly from this very story. When someone says a thing is "all gingerbread," we know exactly what is meant.

In this case the cake, or gingerbread, designates that long-armed invasion of England by the Roman Church in the year 657 A.D., when Pope Vitalian raised up an Archbishop for the first time and ordered the services to be said in Latin. The people of England were beguiled into this type of worship and accepted the use of painted images in their churches, the burning of incense and the colorful embroidered robes with which the priests bedecked themselves. The pomp began to equal that of Rome itself and England was ensnared.

Equally so a snare was set for Hansel and Gretel and we read that, as the children began to nibble on the cake and candy, they heard a soft voice that spoke from within:

"Nibble, nibble, gnaw,
Who is nibbling at my little house?"

"Suddenly the door opened, and a very, very old woman, who supported herself on crutches, came creeping out. Hansel and Gretel were so terribly frightened that they let fall what they had in their hands. The old woman, however, nodded her head and said, 'Oh you dear children, Who has brought you here? Do come in and stay with me. No harm shall happen to you.' "

We at once recognize the old woman in this story, for she is the very same old woman who came to see Snow-

white, peddling her pretty wares. In this instance she herself lives in the little cottage, and it is the fancy covering that she puts on the house that attracts the children. Here again she represents the irresistible power of the Church of Rome which, while it offered the people of Israel a front of friendliness and a show of finery and cakes, actually had quite a different design and purpose. History reveals the abuses suffered by England at the hands of Rome, and how finally this hold upon her was broken and thrown off, once and for all.

So the old woman put on an act of friendliness:

"Good food was set before them; milk and pancakes, with sugar, apples and nuts. Afterwards two pretty little beds were covered with clean white linen, and Hansel and Gretel lay down in them, and thought they were in heaven."

We know, however, that this was only pretense:

"She was in reality a wicked witch, who lay in wait for the children, and had only built the little house in order to entice them there. When a child fell into her power, she killed it, cooked and ate it, and that was a feast day with her."

We can recognize this same woman by turning in the Scriptures to the 17th chapter of Revelation where she is described as "arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls [the children found these things in the witch's room when they fled from the cottage]. . . . And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration."

This creature naturally drew the attention of John as he gazed upon her and he found it worth-while to mention that she seemed to cast a spell over all who beheld her. What better description can be given of the fate of the true believers in Jesus at the hands of the Roman Church, which instituted the great Inquisition, torturing and taking the lives of countless helpless believers. The Inquisition was felt worse in Spain and France, but its terror spread throughout the whole of Europe. This woman is definitely identified with Rome, the city, and all the evil that emanated from it: "The seven heads are seven mountains, on which the woman sitteth" (Rev. 17: 9).

Rome is famed as the "City of the Seven Hills" upon which the city is spread.

At one with this theme of Revelation is the theme of our story. Well fed upon her food, poor Hansel began to realize he was being fattened up to be eaten. Then the witch "seized him with her shriveled hand, carried him into the little stable, and shut him in with a grated door." We are familiar with that part of the story where Gretel was made to work and cook, then was fed nothing herself but crab shells. We also are familiar with the ruse used by Hansel to ward off his fate by putting forth a bone for the old woman to feel when she came around to test him to decide if he was plump enough to eat.

This episode reflects the awakening of the Englishman to the real intent of the Roman Church, which was gaining a temporal power in a realm to which she had no title. King Henry VIII appears to have expressed the wishes of the people better than he knew when he broke with the Pope. The English Parliament only too readily passed the Act of Reformation and the Act of Supremacy, returning to the English sovereign the right to appoint his own bishops. As the anointed ruler and inheritor of the Throne of David, he was reinstated as the spiritual head of the Church of England. Except for the short reign of Mary Tudor, the ruler of England has retained this power, and this obligation, to the people.

We read with joy of the quick demise of the witch when Gretel, by a clever trick, pushed the witch into the oven and she was burned to death. This passage parallels in the Scriptures the 2nd verse of Revelation 18 when John "saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen!" Thus the ecclesiastical aspect of the power of Babylon (Mystery) is here shown as having begun its decline. This decline was reflected in history chiefly by the great Reformation movement, a spark which was fanned to flames in nearly every country of Europe, as well as England.

The burning of the witch in the story would seem to include also the collapse of the economic structure built upon Babylon, which still holds sway in the world today:

"Therefore shall her plagues come in

one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." (Rev. 18: 8.)

Assuming that the witch represents Babylon in all its varied phases, we must conclude that our story passes at this point from history into prophecy. By the very nature of the next phase of the story, this is evident.

The two children flee from the place where they have been held captive and start out in search of home. "When they had walked for two hours, they came to a great piece of water. 'We cannot get over,' said Hansel, 'I see no footplank, and no bridge.' 'And no boat crosses either,' answered Gretel, 'but a little white duck is swimming there; if I ask her, she will help us over.' " Then she cried:

"Little duck, little duck, dost thou see, Hansel and Gretel are waiting for thee? There's never a plank, or bridge in sight, Take us across on thy back so white."

Now, what is the symbolical meaning of the "great piece of water?" The children had not encountered this body of water in going from their home to the place in the forest where they found the cake-covered cottage. Why, on their return, should they find this barrier to their path, over which there was no bridge, and for which they had no boat in order to cross?

It is indeed significant that Gretel (Israel) spied a white duck gliding on the water, to which she called for help to get across. Again we meet up with a familiar symbol, the symbol of the Holy Spirit, this time a white bird in the form of a duck. The duck, of course, is quite at home on the water, and herein lies a clue to an explanation of this "piece of water" lying in their way. This passage portrays in very vivid terms the events of the first resurrection, which is briefly described in the 12th verse of the 11th chapter of Revelation:

"And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud."

The body of water which they must cross is symbolic of the ascension out of that which is material into that which is Divine. There is no material aid available in the crossing of this water. There is no obvious way to cross, and to most, it is illogical to

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assume that it can be done at all. But Gretel (Israel), by the simple faith that lay in her heart, looked to the white duck (the Holy Spirit) and knew that in this way she and Hansel could get across and arrive home safe. *Home*, of course, is the *Kingdom of Heaven*.

In the beginning, the home that was given to the children of Israel was the land of Canaan. When God established there His kingdom with the crowning of David, he gave them a capital city in their land, which we know as Jerusalem. It was only by the disobedience of His children that God allowed the Kingdom to be destroyed (to all outward appearances) and the people were sent into strange lands. Herein lies the hidden drama of the story of Hansel and Gretel, that, after their wandering as "lost" in the forest, they met up with the witch in the cottage in the forest, and after near death in the trap set for them by the witch, they escaped and tried to find their way back home.

But the home to which they returned was *not* the home they had left. It lay beyond a large piece of water. And when they were transported to this home by the paddling of the duck (the power of the Holy Spirit), they found that it was a different home, and far happier than the one they left. The old woman (the false mother in the story) was dead. She was denied entry into this new home. But they did find their father (God) and rushed into his arms.

We have a good description of this "heavenly home" by turning to John's experience (Rev. 20: 4) when he stood and "saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." In the same passage of Revelation we read:

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20: 6.)

The return of Hansel and Gretel to their home also includes the joy of "a new heaven and a new earth: for

the first heaven and the first earth were passed away; and there was no more sea" (Rev. 21: 1). They have become a part of the "new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. 21: 2). Truly, it may be said of these joyous children that God, their father, "shall wipe away all tears from their eyes; and [for them] there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21: 4).

The prophecy contained in the story of Hansel and Gretel is not to be confused with the present attempt by Zionist Jews to set up a Jewish state in Palestine, a project which is doomed to failure because there is no justification for it in the Scriptures. The Jews, who are but a small remnant of Judah, rejected Jesus when He appeared almost 2000 years ago in Jerusalem as the Messiah of the Scriptures. As a consequence of that rejection Jesus said to them: "Behold, your house is left unto you desolate" (Matt. 23: 38). According to the withering of the fig tree (which was the symbol of the Jewish nation), at the gates of Jerusalem Jesus foretold the doom that was soon to come upon them. When the Roman armies destroyed Jerusalem in 70 A.D. the nation that was theirs was destroyed and the present attempt to restore that Jewish state will not succeed. Only by individual acceptance of Jesus and the fact of His Messiahship may the Jew hope to regain citizenship in the restored Kingdom of God on earth.

The parabolical story of Hansel and Gretel is another of the Anglo-Saxon tales that tells the story of the misdeeds of the children of Israel and their subsequent punishment for those misdeeds. It supplies evidence of the fact that a large portion of the House of Judah followed the House of Israel northward and westward out of Persia. Joining with Israel, they went through the Great Purge with them, from which they shall emerge ready to accept the new responsibility of Kingdom administration. At that time the prophecy of the 37th chapter of Ezekiel will be fulfilled, according to the promise God made to him:

"And I will make them one nation in the land upon the mountains of Israel;

and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. . . . And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. . . . Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people." (Ez. 37: 22, 24, 26-27.)

The story of Hansel and Gretel bears witness to the truth of the re-establishment of the "good figs" of Judah (Jer. 24), together with the House of Israel and the tribe of Benjamin, in a new covenant with God, which shall never be broken. The signal for the evolution of this new order will be the manifestation of the phenomena of the First Resurrection. Thus we may conclude that this early Saxon story is a part of our heritage of prophecy. Understanding the symbology used in its composition, we can also accept it as a part of the records of our racial past, linking us directly with Abraham, Isaac and Jacob and their descendants, the Israel of God — the people whom God blessed so long ago with his covenant, and to whom He made great promises. For those who are able to discern the "signs of the times," it should be evident that the time for the fulfillment of these promises is at hand and each should be joyous and alert in anticipation of the great events which lie directly ahead.

(Continued from page 90)
in Christ Jesus shall suffer persecution."

Thus the crucial test is: Are we able to drink of the cup of sacrifice that men may "be delivered from the bondage of corruption into the glorious liberty of the children of God?" Tension will mount until our Lord comes to earth again to bind Satan and rule the nations "with a rod of iron." Therefore, be patient, be faithful and courageous, for yet a little while. For He will come — of that you can be certain. Prophets, Apostles, and Christ Himself, all bear witness to His return as the climax of the ages.

(Continued from page 84)

mind, and was he referring to the power of these Fearful Ones, when he spoke of the marching hosts advancing in spite of anything that could be done to stop them? The prophet refers to the consternation caused when the weapons of war fail to even wound them (Joel 2: 8). Beholding all this, Joel calls upon the Lord to send His Mighty Ones, the angels who do His bidding, so that they may prevent His people from being annihilated. The prophet prays:

"Thither cause thy mighty ones to come down, O Lord." (Joel 3: 11.)

Isaiah refers to the great earthquake that will take place at that time in terms of the windows of heaven being opened. When the windows of heaven were opened in the time of Noah, the sons of the angels perished in the ensuing destruction and the *Rephaim* came into being — the shades of the Great Deep who constitute a veritable legion of demons. As a result of the latter-day opening of the windows of heaven (paralleling Noah's day), and the accompanying great earthquake, Isaiah declares:

"And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth." (Isa. 24: 21.)

The high ones that are on high! Does this again refer to these Fearful Ones now being marshalled by Satan himself to oppose the coming of Jesus Christ as Lord of lords and King of kings? Other passages of the Scriptures seem to bear this out. For instance, Isaiah 13 speaks of the same physical disturbances as those referred to in Isaiah 24, showing that at that time the Lord will lay low the "haughtiness of the terrible." Is this a veiled reference to these evil personalities who will be so terrible when they manifest their power, when the devil gives the midnight signal to combat?

Heaven and earth are joined in this conflict as the Mighty Ones of God come to the assistance of the righteous against the combined forces of evil as the *Rephaim* from hell join with the devil-directed tyrants of the earth to destroy God's people. As we observe today this gathering for battle, the words of Isaiah (13: 3-6, *Smith & Goodspeed Trans.*) come to mind: "I have commanded my consecrated ones, I have summoned my warriors, my proudly exulting ones, to execute my anger. Hark! a tumult on the mountains, like that of a multitude of people; Hark! the uproar of kingdoms, of nations assembled! The Lord of hosts is mustering a battle host. They come from a distant land, from the end of the heavens — The Lord and his weapons of wrath, to destroy the whole earth. Wail! for the day of the Lord is at hand; as destruction from the Almighty will it come."

(Continued from page 78)

The Korean war itself has been disastrous for the United States, for, having entered the conflict under the jurisdiction of the United Nations, we have suffered defeat for the first time in our history. The rules set down by the UN by which to conduct the conflict were the major factor in bringing about this defeat.

The present proposal to use the UN in the plan to pool atomic energy is extremely disquieting, foreshadowing, as it does, more perilous consequences. Soviet Russia is the only nation who will materially gain by such a move. Mr.

Robert Williams' prediction in his January 1954 *Intelligence Summary** seems to be coming true as the Kremlin moves to accept in principle Eisenhower's suggestion:

"The proposal is so surely the thing the Soviets and the Zionists have been maneuvering to have one of our presidents propose that we must expect Malenkov, after some sneering to save Ike's face for him, to accept the offer, or to keep the thing on the table where he can sign quickly if our Senate is foolish enough to confirm it, now or in the future."

There can be no peace between the East and the West so long as the policies of Soviet Russia dominate and control the thinking of the East. Any and all moves to fraternize or share information with the godless leaders of Soviet Russia will place the people of the United States in a position of extreme jeopardy.

More About the Weather

ON HIS SUNDAY evening radio broadcast of January 3, 1954, Paul Harvey asked the question: "Is the world growing warmer?" Then he made reference to some most interesting statistics which show that the entire pattern of world weather is undergoing radical changes and that the water table is perceptibly lower. In regard to the latter as it affects some of our Western states, he said:

"The water table in Missouri is 20 feet lower than what it used to be. You used to have 20 feet of water in a forty-foot hole. Now it's dry. In Arizona in places it's necessary to dig down 200 feet to find the water table. It's going deeper at the rate of five feet a year. The average over the past thirteen years from Texas to the Pacific Coast has been a drop of forty feet. . . .

"When I was a boy in Tulsa, Oklahoma, we generally could count on a white Christmas. We didn't even have snow on Christmas day in Chicago the past two years. Is the whole world getting warmer? Yugoslavia's customary rain fall during the crucial growing months of October and November is 51 inches. This past October and November it was less than 8 inches. . . . They asked Jim Haggerty what President Eisenhower's toughest single problem was in 1953 and he said, 'The drought and the impact of the drought on agriculture.' Now if the weather is changing permanently, we had better know it."

After referring to the book, *Today's Revolution in Weather*† by William Baxter, Mr. Harvey called attention to the fact that only two degrees rise in the earth's over-all temperature would melt the ice in the polar seas and raise the ocean level by 150 feet; that a rise of three degrees in the mean annual temperature would melt all the accumulated ice of this planet and flood such cities as Boston, New York and Philadelphia. Pointing out that glaciers over the world are receding, that the snow on the side of Mount Rainier has lost a fifth of its length in the past ninety years, and that, while in Montreal, Canada, in 1880 they averaged 130 inches of snow annually, the total is now 80 inches, the conclusion is drawn that the world is definitely warming up. More details about these changes are given in Mr. Baxter's book.

What is causing all this is not known, but that it can have serious and far-reaching consequences is recognized. Of one thing we are certain: God is employing every means to compel the human race to make adjustments which will be in conformity with His purposes.

* 25 cents each; \$3.00 per year. Order direct from *Williams Intelligence Summary*, P. O. Box 868, Santa Ana, California.

† \$1.00 postpaid. Destiny Publishers, Haverhill, Mass. (see adv. this issue).

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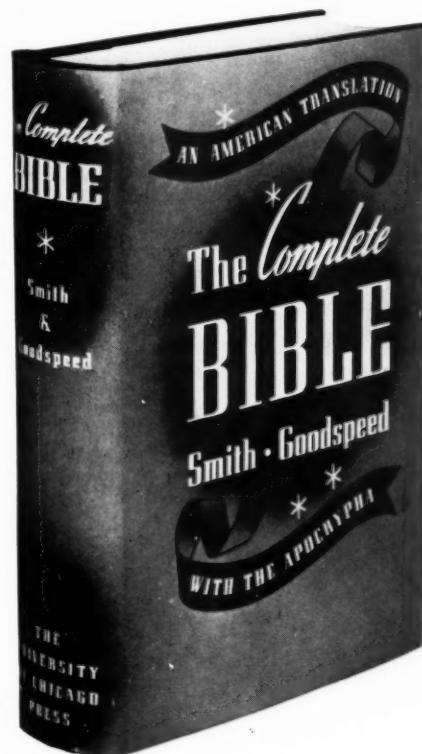
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¶ The words addressed to Esdras may have realization in the experience of everyone who follows the instructions given: "The more thou searchest, the more thou shalt marvel." Paul knew this to be true and he exclaimed: "How inexhaustible God's resources, wisdom, and knowledge are! How unfathomable his decisions are, and how untraceable his ways!"

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